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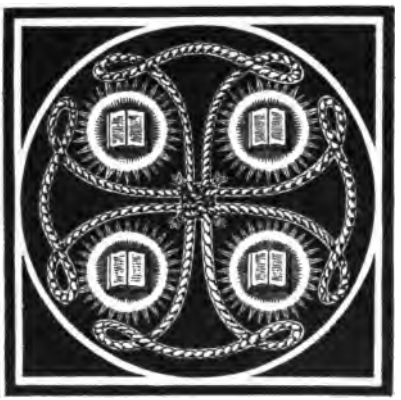

NONDECEPTORENEQUE IN DOLO

JAMES HARDY ROPES

HARVARD DIVINITY SCHOOL

THE GIFT OF

ALICE · LOWELL · ROPES

1933

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To my dear son
Samuel Gardy Heyer
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APPROACH

TO THE

HOLY ALTAR;

BY

BISHOP KEN.

From his

"Manual of Prayer," and "Practice of Divine Love."

SECOND EDITION.

LONDON
WILLIAM PICKERING
1852

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ADDRESS

TO YOUNG COMMUNICANTS.

HOLY Biſhop Ken was an eminent teacher, by precept and example, of Divine Love,—of Love to God and man. His heart ſeemed to be "lightened with celeſtial fire." He was ever breathing out prayer and praiſe, and rejoicing in acts of beneficence to all around him. A ſhort account of his life and character would ſhow forth the power of heavenly Grace on thoſe who ſeek, and love the Lord Jeſus Chriſt, and follow after righteouſneſs. But this is not the proper moment to ſpeak the praiſe of man. Let us rather contemplate our adorable Saviour, Whoſe Death we are about to commemorate:—Whilſt we make our "Approach to the

Holy Altar," all other thoughts ſhould be huſhed.

In an age, however, like the preſent, when your Faith is aſſailed on all ſides by new doctrines, not grounded on the warranty of Scripture, it may ſtrengthen your principles to be aſſured that every word of this book is from the pen of an orthodox Biſhop, and Confeſſor to the Truth.

Amidſt many great changes in this kingdom, at the ſacrifice of all his worldly intereſts,—even to the loſs of his Biſhoprick,—in perſecution, in impriſonment, and not without danger of being driven into exile, Ken remained immoveably ſteadfaſt to the Engliſh Church, which he loved above all things on Earth. He withſtood two Kings in defence of her primitive doctrines. Whatever he taught,—all that he wrote,—he "humbly ſubmitted to her judgment, conformably to whoſe Articles he deſired all good Chriſtians to interpret it." He exhorted the people "to adhere to the Written Word, and to perſevere in the Faith, taught in the Church of England, whoſe doctrine

for Catholic and ſoundneſs he preferred to all the Communities, and Churches of Chriſtians in the world."—He foretold that, "*whatever it ſuffered, it ſhould after a ſhort trial emerge, to the confuſion of her adverſaries, and the Glory of God.*" *Evelyn's Diary*, vol. 1, p. 637.

Learn from his example to be patient and hopeful, meek and courageous, ſtedfaſt and unchangeable under all difficult queſtionings. Take comfort from his laſt declaration, "*As for my Religion, I die in the Holy Catholic and Apoſtolic Faith, profeſſed by the whole Church before the diſunion of Eaſt and Weſt: more particularly I die in the Communion of the Church of England, as it ſtands diſtinguiſhed from all Papal and Puritan innovations, and as it adheres to the Doctrine of the Croſs.*"

He never for a moment doubted that ſhe is a true and a pure Member of the "HOLY CATHOLIC (or Univerſal) CHURCH, which is made up of the Collection of all particular Churches," United in one Body,—Jeſus Chriſt Himſelf being the Head. *Eph.* i. 22. This Holy Catholic Church inherits His own rich promiſe, that "at the Name of *Phil.* ii. 10.

Jeſus every knee ſhould bow,"—confirmed by His own gracious command, "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt." "It is Holy, like its Author; Holy by the original deſign of its Inſtitution; Holy by Baptiſmal Dedication; Holy in all its Adminiſtrations, which tend to produce holineſs: and, though there will be always a mixture of good and bad in it in this world, yet it has always many real Saints in it."

Matt. xxviii. 19.

"It is Catholic in reſpect of time, comprehending all ages to the world's end to which it is to endure; Catholic in reſpect of all places out of which Believers are to be gathered; Catholic in reſpect of All-ſaving Faith, of which the Apoſtles' Creed contains the ſubſtance, which ſhall in it always be taught; Catholic in reſpect of all Graces which ſhall in it be practiſed, and Catholic in reſpect of that Catholic War it is to wage againſt all its Ghoſtly enemies, for which it is called "Militant."*

* Practice of Divine Love, Ed. 1686, p. 47, 48.

To this CATHOLIC CHURCH the Chriſtian Faith was, *once for all*, delivered clearly by our Lord Jeſus Chriſt, and in the Goſpel unalterably revealed, as the living teſtimony of God's will: as ſuch it was preached by the Apoſtles, and their Succeſſors; as ſuch it was ſolemnly confirmed by the early Patriarchs, and Biſhops of all Chriſtendom, aſſembled in Univerſal Councils. And, "If any man ſhall *add unto theſe things*, God ſhall add unto him the plagues that are written in this book: and if any man ſhall *take away from the words of the book* of this prophecy, God ſhall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this book. HE which teſtifieth theſe things ſaith, Surely I come quickly. Amen." *Rev.* xxii. 18, 20.

Notwithſtanding theſe awful words of God, many Churches have unhappily "*added*" to the Chriſtian Faith, or "*taken away*" from it. After a while falſe doctrines ſprung up: error and ſuperſtition obſcured the light of the Truth. The Roman Biſhops amidſt the ignorance and

ſuperſtition of dark ages prepared for Europe an Eccleſiaſtical thraldom, which afterwards required many centuries to ſhake off. England became one of its victims. But by the mercy of God ſhe obtained her joyful releaſe in the time of the Reformation. The purity of the Apoſtolic Faith, *which ſhe had previouſly enjoyed*, was reſtored to her. And now, for three Centuries, ſometimes nearly overwhelmed by violence from without, and much grievous defection within, ſhe has preſerved the Sacred Depoſit, as it was delivered by our Lord to the Apoſtles,—and by them, in its fulneſs, tranſmitted to the Church for all time. She renounced, and does for ever renounce, the falſe worſhip, and other Roman novelties, ſuperadded to the Goſpel. At the ſame time ſhe has always rejected the oppoſite errors of other Churches, who, being hurried into contrary extremes by an exaggerated zeal againſt the Papal ſyſtem, rejected the Apoſtolic Conſtitution, and diſcipline of the Fathers.

This ſtatement is not inconſiſtent with

Catholic charity to all who are baptized in the name of Jeſus,—though we differ from them. The Church of England offers up a daily prayer, "that All who profeſs and call themſelves Chriſtians may be led into the way of Truth." Though we teſtify againſt their errors, and "*may in no wiſe paſs one jot or tittle from the law*," yet, if we love God, WHO IS LOVE, we muſt yield to the benign influences of His Spirit towards all who believe in Him. The times and the ſeaſons are in His power. According to His Divine promiſe, *Catholic unity in the Truth* will one day prevail:—"As it is written, every valley ſhall be filled, and every mountain and hill ſhall be brought low; and the crooked ſhall be made ſtraight, and the rough places ſhall be made ſmooth; and all fleſh ſhall ſee the ſalvation of God." Until then, by ſtedfaſtneſs of Faith on the one hand, and Chriſtian love on the other, we may purſue the path of Chriſt's true diſciples, and fervently pray for all eſtates of men in His HOLY CHURCH.

Matt. v. 18.

Acts i. 7.

Luke iii. 5, 6.

By the pure and bright light of primi-

tive Truth, which cannot change, the Church of England recognizes the exact conformity of her ancient Biſhops and Martyrs with the Apoſtles, and time-honoured Councils of Nice, Conſtantinople, &c. Their Evangelical teaching is not capable of new expanſions, or diminutions, according to the varying ſtandard of unſtable men. The Glory of God, Who is TRUTH itſelf, is exalted in the truthfulneſs of His Church. A ſimple and unſophiſticated Faith in His word, and a humble obedience to His law, are the beſt expreſſion of our Love for Him. Therefore it was, that Biſhop Ken ſo rejoiced in the Communion of the Church of England. And therefore it is, that you may ſafely unite with him in this Thankſgiving, which will be found in his

" Expoſition
of the Church Catechiſm, or
Practice of Divine Love,"

" Glory be to Thee, O Lord my God, who haſt made me a member of the particular Church of *England*, whoſe Faith, and Government, and Worſhip, are Holy,

and Catholic and Apoſtolic, and free from the extremes of Irreverence or Superſtition, and which I firmly believe to be a ſound part of Thy Church Univerſal, and which teaches me Charity to thoſe who diſſent from me; and therefore all Love, all Glory be to Thee.

"O my God, give me Grace to continue ſtedfaſt in her boſom, to improve all thoſe helps to true Piety, all thoſe means of Grace, all thoſe incentives of Thy Love, Thou haſt mercifully indulged me in her Communion, that I may with primitive affections and fervour praiſe and love Thee."

Herein you may perceive the ſpring from whence Biſhop Ken's attachment to the Engliſh Church ſo freely flows; viz. his Love of God, which was the one ſimple motive that prompted every action of his life. "This Love," as he himſelf ſays, "is a Grace rather to be felt, than defined; it is the general inclination and tendency of the whole man, of all his heart and ſoul and ſtrength, of all his powers and affections, and of the utmoſt

ſtrength of them all, to GOD, as his chief, and only, and perfect, and infinite good."

That you may be led to delight yourſelf in an early dedication of your heart to God, I will conclude in the Biſhop's own words;

1 *Sam.* iii. 1. "Do but conſider, how welcome a young Convert is to God; it was to *Young Samuel* that God revealed Himſelf, and that at ſuch a time, too, when the Word of God was precious, and very rare, to ſhow how much God honoured a young Prophet: and you know that St. John, the youngeſt of all the Diſciples, is the only perſon of all the Twelve, who was permitted to lean on our Saviour's Boſom, at the Laſt Supper, as deareſt to Him in Affection, and who is emphatically called the Diſciple whom Jeſus loved. And this is ſuitable to that gracious promiſe which God hath made to encourage all young Perſons to ſerve Him; I love them that love Me, *and they that ſeek Me early ſhall find Me.*

John xiii. 23.

Prov. viii. 17.

"Let this Heavenly promiſe excite in you a great zeal to ſeek God, and to ſeek Him early, for if you do ſeek, you are

ſure to find Him;—you are ſure, when you have found Him, He will love you; and you ſhall reap all the happy effects of God's infinite Love, and of an Early Piety.

"An Early Piety! than which nothing will make you a greater comfort to all your friends; nothing will make you more univerſally eſteemed, and beloved by all men. And beſides that peace of Conſcience, and the pleaſures of well-doing, which you will at preſent feel, think, if you can, how inconceivable a joy it will be to you, when in your elder years you can reflect on your well-ſpent time, and the innocence of your youth;—how great a conſolation it will be to you on your death bed,—how eaſy it will render your accounts at the great Day of Judgment,—and how much a whole life ſpent in God's ſervice will increaſe your glory in Heaven.

"Remember that God, under the Law, ordained a Lamb to be offered up to Him every Morning and Evening. A Lamb! which is a fit Emblem of Youth and Innocence; think then that you are to re- *Exod.* xxix. 38, 39.

ſemble this Lamb, and be ſure every day to offer up yourſelf a Morning and Evening Sacrifice to God.

"God of His great mercy make theſe, and the like, conſiderations effectual to create holy Reſolutions in you, and give you Grace to make good uſe of theſe following Directions, which are deſigned to teach you to fear the Lord from your Youth, and are ſuited to your particular age and condition, in hope they may the more affect you.—God grant they may. *Amen.*"

1 *Kings* xviii. 12.

Your affectionate well-wiſher,

I. L. A.

Lent, 1852.

AN INTRODUCTION

TO

BISHOP KEN'S

APPROACH TO THE HOLY ALTAR.

Gathered out of his "Expoſition on the Church Catechiſm," or "The Practice of Divine Love."

THE Happineſs of a good Chriſtian is altogether unutterable; he is one who has Chriſt for his Head, God for his Father, and Heaven with all its joys and glories, which are all eternal, for his Inheritance. The Miſery of a bad Chriſtian is altogether inſupportable; He has Chriſt for his Enemy, the Devil for his Father, and Hell, with all its miſeries and torments, and deſpair, which are all eternal, for his Doom.

I adore the goodneſs of God, *Who has*

Deut. xxx. 19. *ſet before me life and death, bleſſing and curſing;* and in great compaſſion to my Soul has bid me *chooſe life:* and with all my heart I chooſe life,—even Life Eternal. To obtain this, all I am to do is reduced to one word only, and that is *Love.* This is the firſt and the great Command, which comprehends all others,—the proper Evangelical Grace; and Eternal Truth has aſſured me, *This do, and thou ſhalt live;* ſo that if I truly love God, I ſhall live beloved by God to all Eternity.

Luke x. 27, 28.

The Love of God is a Grace rather to be felt than defined.—It is the general inclination and tendency of the whole man,—of all his Heart, and Soul, and ſtrength, of all his powers and affections, and of the utmoſt ſtrength of them all,—to God, as his chief and only, and perfect, and infinite Good.

When Divine Love is once produced, my next care is to put it in practice, and that is by bringing forth the fruits, or effects of Love. When the Love of God is produced in my Heart, and is ſet on work, my laſt concern is to preſerve, and enſure,

and quicken it. It is preſerved by Prayer; —it is enſured to us by the SACRAMENTS, which are the Pledges of Love,—and more particularly it is quickened by the Holy Euchariſt, which is the Feaſt of Love.

THE SACRAMENTS, PLEDGES OF LOVE.

Their Number.

GLORY be to Thee, O Crucified Love, out of Thy Wounded Side flowed Water and Blood, the Two SACRAMENTS, which Thou haſt Ordained in Thy Church,—BAPTISM, and the SUPPER OF THE LORD, the one to initiate, the other to confirm us, in our Chriſtianity. *John* xix. 34.

Glory be to Thee, O bountiful Love, for Ordaining and Giving us the HOLY SACRAMENTS; Thou Thyſelf only art the Author, and Fountain of Grace, and Thou only haſt the right of inſtituting the conveyances of Thy own Grace. All Love, all Glory be to Thee. *Matt.* xxvi. 27, 28.

Their Nature.

GLORY be to Thee, O tendereſt Love, who to ſtoop to our weak and groſs apprehenſion, haſt in the Two SACRAMENTS made an Outward and viſible, and familiar thing to be the Sign, and Memorial, and Repreſentation of an Inward and Inviſible, Myſterious and Spiritual Grace.

Glory be to Thee, O mighty Love, who haſt elevated theſe obvious and outward Signs to an efficacy far above their Natures,—not only to ſignify, but to be happy Means, and Inſtruments, to convey Thy Grace to us,—to be Seals, and Pledges, to confirm and aſſure to us the Communications of Thy Love, that our ſight may aſſiſt our Faith, that if with due preparation we receive them, both parts of the SACRAMENT will go together,—as certainly as we receive the Outward and Viſible Sign, ſo certainly ſhall we receive the Inward and Inviſible Grace, for which all Love, all Glory be to Thee.

THE SUPPER OF THE LORD.

Inſtitution.

GLORY be to Thee, O crucified Love, who at Thy laſt Supper didſt ordain the Holy Euchariſt, the SACRAMENT and Feaſt of Love.

It was for the continual remembrance of the Sacrifice of Thy death, O bleſſed Jeſu, and of the benefits we receive thereby, that Thou waſt pleaſed to ordain this ſacred and awful Rite; all Love, all Glory be to Thee.

Ah deareſt Lord, how little ſenſible is he of Thy Love in dying for us, who can ever forget Thee!

Ah woe is me, that ever a Sinner ſhould forget his Saviour, and yet alas! how prone are we to do it!

Glory be to Thee, O gracious Jeſu, who, to help our memories and to impreſs Thy Love deep on our Souls, haſt inſtituted the bleſſed SACRAMENT, and commanded us, "*Do this in remembrance of me.*"

O Jeſu, let the Propitiatory Sacrifice of

Thy Death, which Thou didſt offer upon the Croſs for the Sins of the whole World, and particularly for my ſins, be ever freſh in my remembrance.

O bleſſed Saviour, let that mighty Salvation Thy Love has wrought for us never ſlip out of my mind, but eſpecially let my remembrance of Thee in the Holy Sacrament be always moſt lively and affecting.

O Jeſu, if I love Thee truly, I ſhall be ſure to frequent Thy Altar, that I may often remember all the wonderful Love of my Crucified Redeemer.

I know, O my Lord and my God, that a bare remembrance of Thee is not enough; O do Thou, therefore, fix in me ſuch a remembrance of Thee as is ſuitable to the infinite Love I am to remember. Work in me all thoſe holy and heavenly affections which become the remembrance of a Crucified Saviour.

Parts outward.

GLORY be to Thee, O adorable Jeſus, who under the outward and viſible part, the Bread and Wine, things ob-

vious and eaſily prepared, both which Thou haſt commanded to be received, doſt communicate to our Souls the myſtery of divine Love, the inward and inviſible Grace, Thy own moſt bleſſed Body and Blood, which are verily and indeed taken and received by the faithful in Thy Supper, for which all Love, all Glory be to Thee.

Inviſible.

O GOD Incarnate, how the Bread and the Wine, unchanged in their Subſtance, become Thy Body and Thy Blood; —After what extraordinary manner Thou, who art in Heaven, art preſent throughout the whole Sacramental Action to every Devout Receiver;—*How Thou canſt give us Thy Fleſh to eat, and Thy Blood to drink; How Thy Fleſh is Meat indeed, and Thy Blood is Drink indeed; how he that eateth Thy Fleſh, and drinketh Thy Blood dwelleth in Thee, and Thou in him; How he ſhall live by Thee, and be raiſed up by Thee to Life-Eternal;*—I can by no means comprehend; but I firmly believe all Thou haſt ſaid, and I firmly rely on Thy Om- *John* vi. 54.

nipotent Love to make good Thy word; for which all Love all Glory be to Thee.

Real Preſence.

I BELIEVE, O Crucified Lord, that *the Bread which we break* in the Celebration of the Holy Myſteries, *is the Communication of Thy Body*, and the *Cup of Bleſſing which we bleſs*, is the Communication of Thy Blood, and that Thou doſt as effectually and really convey Thy Body and Blood to our Souls by the Bread and Wine, as Thou didſt Thy Holy Spirit by Thy breath to Thy Diſciples; for which all Love, all Glory be to Thee.

1 *Cor.* x. 16.

John xx. 22.

Lord, what need I labour in vain, to ſearch out the manner of Thy myſterious Preſence in the Sacrament, when my Love aſſures me Thou art there? All the faithful who approach Thee with prepared hearts, they well know Thou art there,—they feel the Virtue of Divine Love going out of Thee, to heal their infirmities, and to enflame their affections; for which all Love all Glory be to Thee.

O holy Jeſu, when at Thy Altar I ſee the Bread broken, and the Wine poured

out, *O teach me to diſcern Thy Body there;* O let thoſe ſacred and ſignificant Actions create in me a moſt lively remembrance of Thy Sufferings;—how Thy moſt Bleſſed Body was ſcourged, and wounded, and bruiſed, and tormented;—how Thy moſt Precious Blood was ſhed for my ſins; and ſet all my powers on work to love Thee, and to celebrate Thy Love in thus dying for me. 1 *Cor.* xi. 29.

Both Kinds.

GLORY be to Thee, O Jeſu, who didſt inſtitute the Holy Euchariſt in Both Kinds, and haſt commanded Both to be received,—both the Bread and the Wine,—both Thy Body broken, and Thy Blood ſhed. Thy Love, O Lord, has given me both, and both are equally ſignificative and productive of Thy Love: I do as much thirſt after the one, as I hunger after the other;—I equally want Both, and it would be grievous to my Love to be deprived of either. *Matt.* xxvi. 26, 27. *John* vi. 53.

Ah Lord, who is there that truly loves Thee, when Thou giveſt him two diſtinct Pledges of Thy Love, can be content with

one only? what Lover can endure to have one half of Thy Love withheld from him? and therefore all Love, all Glory be to Thee for giving both.

Benefits.

MY Lord, and my God, do Thou ſo diſpoſe my heart to be Thy Gueſt at Thy Holy Table, that I may feel all the ſweet influences of Love Crucified, the ſtrengthening and refreſhing of my Soul, as our Bodies are by the Bread and Wine, for which I will ever adore and love Thee.

O merciful Jeſu, let that immortal food, which in the Holy Euchariſt Thou vouchſafeſt me, inſtil into my weak and languiſhing Soul, new ſupplies of Grace, new Life, new Love, new Vigour, and new Reſolution, that I may nevermore faint, or droop, or tire in my duty.

O Crucified Love, raiſe in me freſh ardours of Love and Conſolation, that it may be henceforth the greateſt torment I can endure, ever to offend Thee, that it may be my greateſt delight to pleaſe Thee.

O amiable Jeſu, when I devoutly re-

ceive the outward Elements, as ſure as I receive them, I receive Thee, I receive the Pledge of Thy Love to quicken mine; O indulge me, though but for a moment, one beatific foretaſte of the deliciouſneſs of Thy Love, that in the ſtrength of that deliciouſneſs I may perſeveringly love Thee.

Preparation.

GLORY be to Thee, my Lord and my God, who haſt now given me an invitation to Thy Heavenly Feaſt. All Love, all Glory be to Thee. *Matt.*xi.28. *Luke* xiv.17.

Lord, give me Grace that I may approach Thy awful Myſtery, with Penitential preparation, and with a heart fully diſpoſed to love Thee.

IT is very adviſable, that perſons before they Communicate ſhould read over the whole Communion-Office, or at leaſt the Exhortations there, which they will find to contain very proper, and plain, and excellent Inſtructions.

It were much to be wiſhed, that people would make more uſe of their Common-Prayer-Books than they do, and apply the

Prayers they meet with there to their own particular conditions, for the Book is always at hand, and the Prayers are moſt ſafe and familiar, and devout, and the more they affect us in the Cloſet, the more they will affect us in the Congregation, and well-meaning ſouls will reap great ſpiritual advantages from this practice.

For example; an humble poor Chriſtian who, it may be, has no other Book but his Common-Prayer-Book, and who intends to come to the Holy Communion, may learn to turn the Communion-Office to his own private uſe after this manner.

Prayer for the Holy Spirit.

ALMIGHTY God, unto whom all hearts be open, all deſires known, and from whom no ſecrets are hid; Cleanſe the thoughts of my heart by the inſpiration of Thy Holy Spirit, that I may perfectly love Thee and worthily magnify Thy Holy Name, through Chriſt our Lord. *Amen.*

Thankſgiving for our Redemption.

I GIVE moſt humble and hearty thanks to Thee, O God the Father, the Son,

and the Holy Ghoſt, for the Redemption of the World by the Death and Paſſion of our Saviour Chriſt, both God and Man, who did humble Himſelf even to the death upon the Croſs for us miſerable ſinners, who lay in darkneſs and the ſhadow of death, that He might make us the Children of God, and exalt us to everlaſting life.

Glory be to Thee, O Jeſus, our Maſter and only Saviour, who, to the end that we ſhould always remember Thy exceeding great Love in thus dying for us, and the innumerable benefits which by Thy precious Blood-ſhedding Thou haſt obtained to us, haſt inſtituted and ordained holy myſteries as pledges of Thy Love, and for a continual remembrance of Thy Death, to our great and endleſs comfort.

To Thee, therefore, O bleſſed Saviour, with the Father, and the Holy Ghoſt, I will give (as I am moſt bounden) continual thanks: I ſubmit myſelf wholly to Thy holy will and pleaſure, and will ſtudy to ſerve Thee in true holineſs, and righteouſneſs, all the days of my life.

Confeſſion.

ALMIGHTY God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men; I acknowledge and bewail my manifold ſins and wickedneſs, which I from time to time moſt grievouſly have committed—by thought word and deed, againſt Thy divine Majeſty, provoking moſt juſtly Thy wrath and indignation againſt me. I do earneſtly repent, and am heartily ſorry for theſe my miſdoings; the remembrance of them is grievous unto me; the burden of them is intolerable. Have mercy upon me, have mercy upon me, moſt merciful Father; For Thy Son our Lord Jeſus Chriſt's ſake, forgive me all that is paſt; And grant that I may ever hereafter ſerve and pleaſe Thee in newneſs of life, to the honour and glory of Thy Name; through Jeſus Chriſt our Lord. *Amen.*

Praiſe.

LIFT up my heart unto Thee, O Lord, I give thanks unto Thee, O Lord our God; it is meet and right ſo to do: it is

very meet, right, and my bounden duty, that I ſhould at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlaſting God.

But chiefly am I bound to praiſe Thee for giving Thy only Son Jeſus to die for my ſins, and to riſe again for my Juſtification.

Therefore with Angels and Archangels, and with all the Company of Heaven I laud and magnify Thy glorious Name, evermore praiſing Thee, and ſaying HOLY, HOLY, HOLY, Lord God of Hoſts, Heaven and Earth are full of Thy glory. Glory be to Thee, O Lord moſt HIGH. *Amen.*

Prayer for our Communicating worthily.

I DO not preſume to come to Thy Table, O merciful Lord, truſting in my own righteouſneſs, but in Thy manifold and great Mercies. I am not worthy ſo much as to gather up the crumbs under Thy Table. But Thou art the ſame Lord, whoſe property is always to have mercy; grant me therefore, gracious Lord, ſo to

eat the Fleſh of Thy dear Son Jeſus Chriſt, and to drink His Blood, that my ſinful body may be made clean by His Body, and my ſoul waſhed through His moſt precious blood, and that I may evermore dwell in Him, and He in me. *Amen.*

Praiſe.

GLORY be to God on high, and in earth peace, good will towards men. I praiſe Thee, I bleſs Thee, I worſhip Thee, I glorify Thee, I give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jeſu Chriſt; O Lord God, Lamb of God, Son of the Father, that takeſt away the ſins of the world, have mercy upon me. Thou that takeſt away the ſins of the world have mercy upon me. Thou that takeſt away the ſins of the world, receive my prayer. Thou that ſitteſt at the right hand of God the Father, have mercy upon me.

For Thou only art holy, Thou only art the Lord, Thou only O Chriſt, with the Holy Ghoſt, art moſt high in the glory of God the Father. *Amen.*

To theſe, as you ſee occaſion, you may add many very good Prayers, ſhort and plain, and pertinent to your purpoſe, which you may collect out of the Common-Prayer, and which will much further your devotion, ſuch as theſe.

For Fear and Love.

O LORD, Who never faileſt to help and govern them whom Thou doſt bring up in Thy ſtedfaſt fear and love; Keep me, I beſeech Thee, under the protection of Thy good Providence, and make me to have a perpetual fear and love of Thy Holy Name, through Jeſus Chriſt our Lord. *Amen.*

For Love.

O GOD, Who haſt prepared for them that love Thee, ſuch good things as paſs man's underſtanding, Pour into my heart ſuch love towards Thee, that I loving Thee above all things, may obtain Thy promiſes, which exceed all that I can deſire, through Jeſus Chriſt our Lord. *Amen.*

LORD of all power and might, Who

art the Author and Giver of all good things; graft in my heart the love of Thy name, increaſe in me true religion, nouriſh me with all goodneſs, and of Thy great mercy keep me in the ſame, through Jeſus Chriſt our Lord. *Amen.*

For Charity.

O LORD, Who haſt taught me that all my doings without Charity are nothing worth, ſend Thy Holy Ghoſt, and pour into my heart that moſt excellent Gift of Charity, the very bond of Peace, and of all virtues, without which whoſoever liveth is counted dead before Thee. Grant this for Thine only Son Jeſus Chriſt's ſake. *Amen.*

For Imitation of Chriſt.

ALMIGHTY God, Who haſt given Thine only Son to be unto us both a Sacrifice for Sin, and alſo an Example of godly life; Give me grace that I may always moſt thankfully receive that His ineſtimable benefit, and alſo daily endeavour myſelf to follow the bleſſed ſteps of

His moſt holy life, through the ſame Jeſus Chriſt our Lord. *Amen.*

They that are ignorant, or that cannot read, ſhould go to their Pariſh Prieſt, or to ſome other diſcreet and learned Miniſter of God's Word, and deſire him to teach them their Duty in private; and they that thus ſincerely ſeek the Law at the Prieſt's Mouth, ſhall find that the Prieſt's Lips do preſerve Knowledge, and ſhall not go away without a bleſſing.

To God the Father, Who firſt loved us, and made us accepted in the Beloved; to God the Son, Who loved us, and waſhed us from our ſins in His own Blood; to God the Holy Ghoſt, Who ſheds the Love of God abroad in our hearts, be all Love and all Glory, for time, and for eternity. *Amen.*

INSTRUCTIONS AND PREPARATION

FOR A SERIOUS AND DEVOUT APPROACH

TO THE HOLY ALTAR

BY

BISHOP KEN.

DIRECTIONS FOR RECEIVING THE HOLY EUCHARIST.

THE Receiving of the Bleſſed SACRAMENT is the moſt Divine and Solemn Act of all our Religion, and it ought to be the zealous endeavour of every true Chriſtian, by God's aſſiſtance, to prepare his Soul with the moſt ſerious, and moſt devout diſpoſitions he poſſibly can, to *approach the Holy Altar*. You are, therefore, to conſider what you are to do before Receiving, what in the time of Receiving, and what after Receiving.

Before Receiving.

THE Duties you are to perform before Receiving are all comprehended in that one Rule, which St. Paul gives us, *Let a man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup*, which

1 *Cor.* xi. 28.

are in a manner commented on by the Church, in the Exhortation before the SACRAMENT, which I adviſe you to read over in your Common-Prayer-Book.

To put this Rule in practice, 'tis your beſt way at ſome convenient time to withdraw yourſelf into your Chamber, and there to begin to commune with your own Heart, and to call your Sins to remembrance;—but firſt pray heartily to God for His Grace to aſſiſt you.

Prayer before Examination.

EAR the voice of my humble Petition, O Lord, now I cry unto Thee, and lift up my hands towards Thy Mercy-Seat.

Behold, Lord, now I am about to ſearch into my own Heart: but alas, alas! my Heart is deceitful, and deſperately wicked; how can I know it? Thou, therefore, that ſearcheſt the Heart, and trieſt the Reins, diſcover to me all the evil and deceits of my own Heart, that I may confeſs, and bewail, and forſake them, and obtain Mercy. Lord hear me, Lord help me, for the Merits of Jeſus my Saviour, *Amen*, *Amen*.

Jer. xvii. 9.

Rules to be obſerved in Examination.

HAVING prayed for God's aſſiſtance, doubt not but He will vouchſafe it you: and to guide you in your Examination the better, obſerve theſe following Directions.

When you examine yourſelf, either by the following Catalogue, or by that in the *Whole Duty of Man*, or by any other, Pauſe a while on every particular; and if you find yourſelf not guilty, then ſay, "Glory be to Thee, O Lord, for preſerving me from this Sin:" and ſo go on.

When your Conſcience anſwers Guilty, then it will be your beſt way, having ſaid, "Lord have mercy upon me, and forgive me this Sin," to write down that Sin in a Paper, that you may have it ready to confeſs to God, when your Examination is done.

You are to conſider that there are ſeveral degrees of Penitents, and ſome are more, ſome leſs ſinful. For inſtance;

Some there are, who either through want of conſcientious Parents, or through often ſtifling good motions, or through incon-

ſtancy, or heedleſſneſs, or unadviſedneſs, or vicious company, or ill nature, or youthful luſts, and the like, have been from their infancy very negligent of learning, or at leaſt of practiſing their Duty.

Again, Some there are amongſt theſe, whoſe Sins are more heinous than ordinary, in regard they are accompanied with ſeveral aggravations: For any ſin is much aggravated, if it be committed knowingly, or deliberately, or frequently:—more than that, if it be committed obſtinately, or preſumptuouſly, or on ſlight, or no temptations, or againſt checks of Conſcience, or againſt Reproofs, or Admonitions, or Chaſtiſements, or Vows to the contrary;—but moſt of all, if it be committed ſo long, and ſo often, till it becomes habitual, till the Sinner does take delight in it, or boaſt of it, or makes a mock at it, or tempt others alſo to commit it. All theſe and the like circumſtances do very much heighten the guilt of any Sin.

You may eaſily from hence gueſs what progreſs you have made in wickedneſs, and if you find yourſelf in the number of

any of theſe, by all means reſolve to Repent immediately and to Confeſs your Sins with all their aggravations; for be ſure of this, that every other ſtep you run farther from Heaven,—every other hour you continue longer in a ſinful courſe,—makes your Sins the more hard to be maſtered, and your Repentance the more difficult.

On the other ſide, ſome there are, though I fear but few, who having been brought up in the nurture and admonition of the Lord, have been by the Goodneſs of God, ſecured from violent Temptations, and enormous Sins; who have like *Joſiah*, while they were yet young, ſought the Lord, and have in a great meaſure kept their Baptiſmal Vow, and preſerved a ſenſe of their Duty. 2 *Chron.* xxxiv. 3.

Such as theſe have fewer Sins to confeſs, and thoſe Sins leſs aggravated, and therefore have greater obligations to magnify God's Mercy than others; but if you are in this number, have a care of growing careleſs in your Examination, or of preſuming on your own Innocence: For if we ſay, or think, we have no Sin, we miſerably deceive ourſelves. 1 *John* i. 8.

The beſt of Men, God knows, have very much evil in them to deteſt and bewail, and have infinite need of a Saviour,
1 *Cor.* x. 12. and therefore let him that ſtandeth, take heed leſt he fall.

Whatever you do, then, be ſure to keep your heart with all diligence, and to pray for conſtant ſupplies of God's Grace, for perhaps the Devil defers his tempting you till you have not that tenderneſs of offending which you now have.

Be not over-ſcrupulous, either to make yourſelf guilty of more Sins than really you are, or to reckon up all your infirmities or daily failings, or Sins of omiſſion, which would render your examination endleſs and impoſſible; but examine yourſelf chiefly about your wilful Sins, or Sins of commiſſion; and know there be many Sins, even of commiſſion, that you may doubt whether you have committed or no,—many that you have quite forgot; but be not diſheartened at it, for holy *David* hath taught you, that a general Confeſſion for
Pſalm xix. 12. ſuch Sins is enough, when he prays to God to cleanſe him from his ſecret faults.

That you may gain a true ſenſe of your Sins, by your Examination, labour to imprint on your mind awful apprehenſions of the day of Judgment, and of God the great Judge, in whoſe preſence you now are; and to raiſe ſuch apprehenſions, dwell awhile on ſuch Meditations as theſe.

Motives to Examination.

MY ſoul, thou art now in the preſence of the great Judge of Heaven and Earth, before whoſe dreadful Tribunal thou muſt certainly appear at the Day of Judgment, to give a ſtrict account of all thy actions, and of every idle word, of every evil thought, and thy own Conſcience will then be thy Accuſer.

Think, O my Soul, think if thou canſt, what unimaginable horrors will ſeize an impenitent Sinner, when the laſt Trump calls him out of his Grave, and the Devils begin to drag him to God's Judgment Seat! What would ſuch a wretch give to purchaſe one ſuch opportunity of Repent-

ance, as God now in great mercy gives thee? If ever thou hopeſt to eſcape thoſe horrors, O my Soul, make thy peace with God, judge thyſelf here, leſt thou be condemned hereafter.

The Examination itſelf.

ADJURE thee, O my Soul, in the preſence of the great Judge, who knows all the ſecrets of thy Heart, I adjure thee, as thou wilt anſwer before God's Judgment-Seat at the laſt day, to tell me;—

Does not thy daily experience teach thee, that thy whole Nature is corrupt, prone to all that is evil, averſe to all that is good?

How haſt thou ſpent thy time from thy Childhood to this very moment?

How haſt thou kept the ſolemn Vow of thy Baptiſm?

What good Duties haſt thou omitted?

What Sins haſt thou committed?

In particular, what Sins art thou guilty of, more immediately *againſt God?*

Art thou guilty of any Infidelity or

Atheiſm, any diſtruſt in, or preſumption on, or deſpair of God's Mercy?

Art thou guilty of any wilful Ignorance of God, or of any Idolatry, in worſhipping any Creature? Haſt thou loved anything more than God, or feared any one above him?

Haſt thou been guilty of hypocriſy in God's ſervice, or of forſaking God, and of reſorting to the Devil, to witches, or wizards?

Art thou guilty of repining, or murmuring at God's Providence, or of being impatient under His afflictions, or of being unthankful for His Mercies, or of being diſobedient to His Commands, or of being incorrigible under His Judgments?

When, and in what manner, haſt thou been guilty of diſhonouring God?—

By blaſphemous or irreligious thoughts, or diſcourſes; or by tamely hearing others blaſpheme?

By taking God's moſt holy Name in vain, or by cuſtomary or falſe ſwearing, or by the breach of any lawful oath, or ſolemn vows?

By any Sacrilege, or irreverent behaviour in God's Houſe, or miſpending the Lord's Day, or any neglect of, or inattention to God's Word, read or preached; or unprofitableneſs under the means of Grace?

Have I diſhonoured God, by coldneſs, and wanderings, and indevotion, or careleſſneſs in my Prayers, or by any wearineſs in His Service, or by any total neglect of it, or by unworthy Communicating?

By impenitence, or putting off the evil day, or ſuperficial and partial repentances, or frequent relapſes, or reſiſting the good Motions of God's Spirit?

By abetting any Schiſm, or Hereſy, or Profaneneſs?

MY Soul, what Sins art thou guilty of, more immediately *againſt thyſelf?*

Art thou guilty of Pride, either of thy clothes, or of thy eſtate, or of thy credit, or of thy parts, or of thy own holineſs, or of boaſting of thy own good deeds, or of commending thyſelf, or of being greedy of praiſe, or of performing

good duties to gain applauſe, or of committing Sin to avoid reproach of men?

Haſt thou been immoderately greedy of riches, or of ſenſual pleaſures, or guilty of peeviſhneſs, or of too violent, or too laſting fits of anger, or of inconſtancy, or of inconſideration, or of diſcontentedneſs with thy condition?

Haſt thou been guilty of miſpending thy time, or of negligence in reſiſting temptations, or of not improving thy opportunities of Learning and Piety, or of abuſing thy natural parts to Sin?

Haſt thou been guilty of any intemperance in eating, or in drinking, or in ſleeping, or in recreations, ſpending too much time on them, or being too greedy after them?

Haſt thou been guilty of Idleneſs, or of downright Drunkenneſs, or of laughing at it in others?

Haſt thou been guilty of any Uncleanneſs of the eye, or of the hand, or of the fancy, of any laſciviouſneſs, or Luſt, or Fornication, or Adultery, or haſt thou taken delight in lewd company, or in vicious or unchaſte Songs, or Stories, or Expreſſions?

MY ſoul, what Sins art thou guilty of, more immediately, *againſt thy Neighbour?*

How, when, where, againſt whom haſt thou been guilty of any injury, or injuſtice, or oppreſſion, or breach of truſt, or promiſe, or of any Fraud, or Theft, or flattery, or diſſimulation, or treachery, or Lying, or of giving any juſt ſcandal?

How, when, where, againſt whom haſt thou been guilty of any ill language or detraction, or Slander, or tale-bearing, or raſh-cenſuring, or back-biting, or of contemning, or ſcoffing at thy Neighbour, either for his infirmities, or for his being religious?

How, when, where, againſt whom haſt thou been guilty of any contentiouſneſs, or ſpite, or Revenge, or of delighting cauſeleſsly to grieve thy Neighbour, or of railing, or of actually hurting him, or of murdering him in thy mind, by ill wiſhes or curſes? Haſt thou been guilty of bitter imprecations, or bearing falſe witneſs, or Covetouſneſs of anything he poſſeſſes?

Haſt thou been guilty of unthankfulneſs to thoſe that have done thee good, or have reproved thee, or of uncharitableneſs to the poor, or to any Chriſtian in diſtreſs, or of any unnaturalneſs to any of thy Relations, or of any evil ſpeaking, or diſreſpect, or ſtubbornneſs againſt any of thy Governors, either Civil or Eccleſiaſtical; or in particular againſt thy Parents or Superiors, or of any wilful Diſobedience to the lawful commands of all, or either of them?

Haſt thou tempted any other to ſin, by connivance, or encouragement, or command, or perſuaſion, and mightily increaſed thy own Guilt by furthering the Damnation of thy Brother?

IN caſe you do find this Examination too difficult for you, or are afraid you ſhall not rightly perform it, or meet with any ſcruples, or troubles of Conſcience, in the practice of it, I then adviſe you, as the Church does, to go to your Spiritual Guide, and be not aſhamed to unburden your Soul freely to him, that beſides his Ghoſtly Counſel, you may receive, the benefit

of Abſolution: For though Confeſſion of our ſins to God is only matter of duty, and abſolutely neceſſary, yet Confeſſion to our Spiritual Guide alſo is by many devout Souls found to be very advantageous to true Repentance.

If upon your Examination you find you have any way wronged your Neighbour, reſolve upon the firſt opportunity to make him ſome ſuitable ſatisfaction, and to aſk his Forgiveneſs; for you are firſt to be reconciled to your Brother, before you come to the Altar to offer your Gift.

Matt. v. 23.

If you are guilty of tempting any other to ſin, aſk God's Pardon for him, as well for yourſelf, and if you have any opportunity to do it, exhort him to Repentance.

But if any have wronged you, forgive the injury preſently, for you beg Forgiveneſs of God on this very condition, that you yourſelf forgive your Brother.

This examination of yourſelf I ſuppoſe will be taſk enough for you at one time; and therefore, that you may not tire yourſelf, you may conclude with this ſhort Prayer;

A Prayer after Examination.

LORD God, I have now by Thy aſſiſtance conſidered my own evil ways, O Thou who only knoweſt the heart, and who only canſt change it, Create in me ſuch a broken and contrite heart which Thou haſt promiſed not to deſpiſe, and ſo deep a ſenſe of my own Sin and miſery, that my Repentance may bear ſome proportion to my guilt. O my God, pardon all my failings, and perfect that good work Thou haſt begun in me, for the merits of Jeſus my Saviour, in whoſe holy Words I ſum up all my wants.

OUR Father Which art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them, that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil: For Thine is the Kingdom, the Power, and the Glory, For ever and ever. *Amen.*

At the very next opportunity of retiring you can get, reſolve, with the Prodigal, to return to your Heavenly Father, and humbly to beg forgiveneſs; and having brought your Catalogue of ſins with you, kneel down, and with the loweſt proſtration of ſoul and body, make your Confeſſion to God of your ſins, and of their aggravations.

A Form of Confeſſion.

THOU great Judge of Heaven and Earth, before whoſe glorious Majeſty, even the good Angels, who never ſinned, fall proſtrate and tremble,

With what debaſement and dread ought I to appear before Thy awful Preſence, who am but duſt and aſhes, and which is infinitely worſe, a miſerable wretched Sinner!

Holy, Holy, Holy, Lord God Almighty, Thou art of purer Eyes than to behold evil, with the leaſt approbation; the way of the wicked, and the ſacrifice of the wicked is an abomination to Thee!

Prov. xv. 8.

Woe is me then, O Lord, woe is me, for I have inclined unto wickedneſs with my Heart, but for the ſake of Thy well beloved Son, caſt not out my Prayer, nor turn Thy mercy from me. *Pſalm* lxvi.

Miſerable wretch that I am, I have gone aſtray from the very womb, I was ſhapen in wickedneſs, and in Sin did my mother conceive me! Who can bring a clean thing out of an unclean? What is man, then, O God, that he ſhould be clean, or he that is born of a Woman, that he ſhould be righteous!

Thou, Lord, putteſt no truſt in Thy Saints, and the Heavens are not clean in Thy ſight, and the very Angels Thou chargeſt with folly! *Job* iv.

How much more abominable, then, and filthy am I, who daily drink iniquity like water!

Lord, pity, and cleanſe, and forgive, and ſave me, for Thy Mercies' ſake.

I know, O God, that in my fleſh dwelleth no good thing; for when I would do good, evil is preſent with me, and I ſee a Law in my members warring againſt the *Rom.* vii.

Law of my mind, and bringing me into captivity to the law of Sin.

Lord have mercy upon me, and deliver me from this body of Death, from this tyranny of Sin.

Alas, alas, my whole nature is corrupt, infinitely prone to all evil, and averſe to all that is good: my underſtanding is full of ignorance and error, my will is perverſe, my memory tenacious of all things that may pollute me, and forgetful of my duty; my paſſions are inordinate, my ſenſes the inlets of all impurity, and I have abuſed all my faculties;—I am unclean, unclean!

Lord, pity, and cleanſe, and forgive, and ſave me, for Thy Mercies' ſake.

O Lord God, how have I through my whole life violated the ſolemn Vow I made to Thee in my Baptiſm, by eagerly purſuing the vanities of this wicked world, by eaſily yielding to the temptations of the Devil, by greedily indulging my own carnal deſires and luſts, by a fruitleſs and dead faith, and by diſobedience to Thy holy Will and Commands.

Father, I have ſinned againſt Heaven,

and in Thy ſight, and am no more worthy to be called Thy Son.

I have ſinned, O Lord God, I have ſinned *againſt Thee*, by——

Here confeſs out of your Paper, the Sins which you have committed more immediately againſt God, with their aggravations that accompany them. For inſtance, Lord, I have committed this Sin, or theſe Sins, frequently, againſt checks of Conſcience, *&c. and then add*,

Father, I have ſinned againſt Heaven, and in Thy ſight, and am no more worthy to be called Thy Son, O pity, and cleanſe, and forgive, and ſave me for Thy Mercies' ſake.

I have ſinned, O Lord God, I have ſinned *againſt Thee, and againſt my own ſelf* by——

Here confeſs the Sins you have committed more immediately againſt yourſelf, with their aggravations, &c. *and ſay as before*,

Father, I have ſinned againſt Heaven, and in Thy ſight, and am no more worthy

to be called Thy Son, O pity, and cleanſe, and forgive, and ſave me for Thy Mercies' ſake.

I have ſinned, O Lord God, I have ſinned, *againſt Thee, and againſt my Neighbour*, by——

Here confeſs the Sins you have committed more immediately againſt your Neighbour, with their aggravations, &c. *and add as before*,

Father, I have ſinned againſt Heaven, and in Thy ſight, and am no more worthy to be called Thy Son, O pity, and cleanſe, and forgive, and ſave me for Thy Mercies' ſake.

O Lord God, my wickedneſs is great and my iniquities are infinite, they are more in number than the hairs of my head, and my heart would fail me, but that I well know Thy Mercies are more numberleſs than my Sins.

Pſalm xl. 12.

Have mercy upon me therefore, O Lord, according to Thy great Goodneſs, according to the multitude of Thy Mercies do away my offences.

Pſalm li. 1.

Who alas, can tell how oft he offend-

eth! O cleanſe Thou me from my ſecret Faults, from all my ſins of Ignorance, or Infirmity, or Omiſſion, which I have not obſerved, or which I have forgot; Lord, lay none of them to my charge; Father forgive me; Lord Jeſus have Mercy upon me.

O remember not the ſins and offences of my youth, but receive me, O Heavenly Father, into the arms of Thy Fatherly compaſſion, as Thou didſt the returning Prodigal, and forgive me all my tranſgreſſions, for the Merits of Jeſus, Thy only well-beloved Son, and my Saviour. *Amen. Amen.*

WHEN you have thus confeſſed your Sins, endeavour to be ſtill more ſenſible of them, and to bewail them with a true penitential hatred, and ſhame, and ſorrow for them; then make ſteady reſolutions of forſaking them, and cry earneſtly to God for Pardon and Grace, for you muſt as well put on the New Man, as put off the Old. Of all which acts of Repentance, *Eph.* iv. 21.

I give you the following inſtances, and adviſe you to ſay them over as devoutly as poſſibly you can.

Acts of Shame.

LORD God, I am aſhamed, and bluſh to lift up my face to Thee, for my iniquities are increaſed over my head, and my treſpaſſes are grown up unto the Heavens! *Ezra* ix. 6.

O my Soul, what fruit have I reaped from all the pleaſures of Sin which flattered me, but vanity, and vexation of Spirit!

Lord, I am aſhamed of my own folly and madneſs, and diſingenuity when I call to mind how greedily I have ſucked in my own pollution; how treacherouſly I have betrayed my own Soul to Temptations, and combined with the very Devils, to haſten and increaſe my own Damnation; how obſtinately I have fled from Thee, when Thy Mercy purſued me with promiſes of Pardon; how unworthily I have abuſed Thy Goodneſs and Forbearance, and Long-ſuffering, which ſhould have led me to repentance.

Surely after I was turned I repented; and ſince I have conſidered my ways, I am aſhamed, yea even confounded, becauſe I bear the reproach of my youth. *Jer.* xxxi. 19.

Acts of Abhorrence.

I HATE all evil ways, O Lord, but Thy Law will I love. *Pſalm* cxix 13.

O Lord God, nothing is more abominable in Thy ſight, or more diabolical; nothing more defaces Thy Divine Image, or makes me more odious in Thy pureſt eyes, than Sin; and therefore I hate and abhor it!

O Lord God, I confeſs I have nothing good in me, nothing that can any way move Thee, to compaſſionate ſo loathſome a Sinner, but Thy own free and undeſerved, and infinite Mercy, and the Merits of my Saviour!

O Lord God, I cannot but admire the riches of Thy Goodneſs, Who haſt ſpared me ſo long, and haſt given me this opportunity of Repentance. O do Thou yet magnify Thy Mercy more in my Forgiveneſs; O cleanſe me from all that filth my Soul

hath contracted, which now renders me odious to my own ſelf, as well as to Thee!

Acts of Contrition.

ISERABLE wretch that I am, that I ſhould begin ſo early to offend my Creator, and ſin ſo much in ſo ſhort a time!

Lord, I fear I never yet thoroughly conſidered how evil, and how bitter a thing it is to depart from Thee; O make me every day more and more ſenſible of the error of my ways, and of my own infinite vileneſs!

Miſerable wretch that I am, that ever I ſhould commit thoſe Sins which expoſe me to all the vials of Thy Wrath, to all the curſes of Thy Law, to all Thy Judgments temporal or ſpiritual in this life, and to all the horrors and deſpair, and torments of the damned in the Life to come!

Miſerable wretch that I am, that ever I ſhould tranſgreſs that Law of Thine, O God, which is ſo juſt, and holy, and good, and perfect, and ſo condeſcending to my infirmities; and in keeping of which there are ſo great, ſo unconceivable Rewards!

O that with *Mary Magdalene* I could weep much, and love much, having ſo much to be forgiven. *Luke* vii. 38.

O gracious Lord, look on me, as Thou didſt on *Peter*, and let Thy compaſſionate look ſo pierce my heart, that I may weep bitterly for my Sins! *Luke* xxii. 61.

O Lord God, break this hard heart, for Thou only canſt do it, and melt it into tears of Contrition! Miſerable wretch that I am, that I ſhould ſin ſo much, and yet grieve ſo little!

Woe is me, miſerable wretch, woe is me, that ever I ſhould offend ſo indulgent, ſo liberal, ſo tender a Father!

Woe is me, that ever I ſhould repay the infinite Love, and the intolerable Sufferings of my Saviour for me, with nothing but thoſe Sins which occaſioned thoſe very Sufferings!

Woe is me, that ever I ſhould grieve the Holy Spirit, by rejecting ſo many of His good motions, from whom only I derive Grace and Conſolation!

O Lord God, every ſlight worldly trouble is apt to draw back plenty of Tears from mine Eyes, but when I would weep for my

Sins which are the greateſt Calamities that can poſſibly befall me, either my Eyes are dry, or my Tears too few, to bewail ſo many provocations!

O bleſſed Spirit, inſtil true penitent Sorrow into my Soul, make my head waters, and my eyes Fountains of tears, or do Thou ſupply the want of them with ſighs and groans unutterable! *Rom.* viii. 26.

But, alas, I know all the tears I can poſſibly ſhed can never waſh away the leaſt of my Sins; it is Thy BLOOD ONLY, Lord, that can do it!

O bleſſed Saviour, how can I ever ſufficiently lament the guilt of my Sins, which was ſo great that nothing but Thy Own ineſtimable Blood could expiate!

O Heavenly Father, in the defect of my own tears, I offer Thee the Blood of Thy own well-beloved Son, for His ſake have Mercy upon me. *Amen, Amen.*

Reſolution.

LORD God, with ſhame I confeſs, that other Lords beſides Thee have hitherto had Dominion over me. *Iſaiah* xxvi. 13.

I have been in the ſnare of the Devil, and have been led captive by him, and Sin hath reigned in my mortal Body, and I have obeyed it in the luſts thereof; but henceforth I reſolve to ſerve none but Thee, and from this very moment I utterly forſake all my Sins, and turn to Thee! 2 *Tim.* ii. 26. *Rom.* vi. 12.

O my God, I do from my heart renew my Baptiſmal Vow, which alas, I have hitherto ſo often violated; I do for ever renounce the Devil and all his Works, and all his Temptations, I do for ever renounce all the Vanities of this wicked World, which may pervert me from Thy Service, and all the ſinful Luſts of the Fleſh.

O my God, I do ſtedfaſtly believe all the Articles of the Chriſtian Faith, and I will keep Thy holy Will and Commandments, and walk in the ſame all the days of my life.

All this I am bound to do and believe, and by Thy Help ſo I will, and I heartily thank Thee, O Heavenly Father, Who haſt called me to this ſtate of Salvation, through Jeſus Chriſt my Saviour, and I humbly pray Thee for His ſake, to give

me Grace, that I may continue in the ſame to my life's end.

Oblation.

BLESSED be Thy Name, O Lord God, Who haſt ſet before me Life and Death, and haſt bid me chooſe life.

Behold, Lord, I do with all my heart chooſe life, I chooſe Thee, O my God, for Thou art my Life.

Save, Lord, and hear me, O King of Heaven, and accept my Sacrifice, even the Sacrifice of my whole Heart which I now give Thee.

O my God, I offer Thee my Senſes and Paſſions, and all my faculties, I offer Thee all my deſires, all my deſigns, all my ſtudies, all my endeavours, all the remainder of my Life, all that I have, or am, I offer up all entirely to Thy Service.

Lord, ſanctify me wholly, that my whole Spirit, Soul and Body, may become Thy Temple. O do Thou dwell in me, and be Thou my God, and I will be Thy ſervant. *Amen, Amen.*

1 *Cor.* vi. 9.

Acts of Charity.

O LORD God, I do from henceforth reſolve to love my Neighbour as myſelf, and to love him not in word only, but in deed and in Truth. 1 *John* iii. 18.

I do from my heart forgive all men their Treſpaſſes, do Thou, Lord, forgive them alſo.

Lord bleſs them that hate me, and do good to them that have any way deſpitefully uſed me; O repay them good for evil.

O my God, bleſs all thoſe that I have any way wronged, have mercy on all thoſe to whoſe Sins I have been any way acceſſary, and give them all Grace to forgive me. *Amen, Amen.*

Petition for Pardon.

O THOU Father of Mercies, and God of all Conſolation, be merciful to me a miſerable Sinner.

Lord, remember all Thy gracious calls of ſinners to Repentance, all Thy proteſtations that Thou delighteſt not in the Death of him that dies, and *Ez.* xviii. 32. 1 *Tim.* ii. 4.

that Thou wouldſt have all to be ſaved.

Lord, remember all the exceeding great and precious Promiſes which Thou haſt made to penitent ſinners.

Lord, remember that Thy Mercy is over all Thy works, that in Mercy Thou delighteſt, and that all the Holy Angels, ſeeing Thee well pleaſed in the exerciſe of that Mercy, rejoice at the Converſion of a Sinner,—that the greater my Sins are, the more will that Mercy be magnified in my Forgiveneſs.

Luke xv. 10.

Lord, remember that Thou didſt ſo love the World, as to give Thy only beloved Son a Ranſom for it.

John iii. 16. *Rom.* viii. 32.

O Heavenly Father, Thou that ſparedſt not Thy only Son, but deliveredſt Him for us, wilt Thou not with Him alſo freely give us all things;—and if all things, wilt Thou not alſo give us the Pardon of our Sins?

O my God, I firmly believe Thou wilt; on that Ranſom my Saviour hath paid for me, and on all Thy gracious Promiſes of pardon, which for His ſake Thou haſt made to me, I wholly rely;—here only is the ſure and ſteadfaſt anchor of my Soul, to which

my Faith and Hope ſhall for ever adhere.

All this, Lord, do I plead, to implore Thy Forgiveneſs.

Behold, Lord, though my Failings are many, yet to the utmoſt of my power, I have confeſſed, and bewailed, and forſaken my Tranſgreſſions: Behold, Lord, I come at Thy Call, and I come weary and heavy laden with the burden of my Sins;—be it unto me according to Thy Word. O Thou that art faithful and juſt, forgive me my Sins, and cleanſe me from all Unrighteouſneſs. Lord, do Thou in no wiſe caſt me from Thee, but heal my backſlidings, and love me freely,—eaſe me of my burden, that I may find Reſt in Thee, and ſay unto my Soul, Be of good cheer, thy Sins are forgiven thee.

Matt. xi. 29.

1 *John* i. 9.

Hoſ. xiv.

Matt. ix. 2.

O Heavenly Father, for Thine own infinite Mercies' ſake, for Thy Truth and promiſe' ſake, for all the Merits and Sufferings of the Son of Thy Love, in whom Thou art always well pleaſed, pardon all my Sins and failings, and receive me into Thy Favour. *Amen*, O Lord God. *Amen*, *Amen*.

A Petition for Grace in general.

Pſalm cxix. 106.

LORD God, I have ſworn, and I will perform it, that I will keep Thy righteous Judgments.

But alas! I am able of myſelf to do nothing that is good, not ſo much as to think one good Thought, and I no ſooner ſhall riſe from my knees, but I fear I ſhall be tempted to thoſe very Sins I have now ſo ſolemnly renounced, and thoſe Temptations will certainly overcome me, unleſs Thou, Lord, doſt ſeaſonably interpoſe Thy Grace to withhold me.

Phil. iv. 13. But I can do all things through Thee ſtrengthening me: Do Thou, then, O Bleſſed Saviour, perfect Thy Strength in my weakneſs, for in Thee only is my Truſt.

Luke xi. 13. O my God, Thou haſt promiſed to give Thy Holy Spirit to thoſe that aſk it. Behold, Lord, I do humbly, I do earneſtly aſk Thy Holy Spirit now of Thee. O fulfil Thy gracious Promiſe to me;—O vouchſafe me that Holy Spirit I pray for, to purify my corrupt Nature, to ſtrengthen my weakneſs, to comfort me in troubles,

to ſupport me in diſcouragements, to ſuccour me in Temptations, and to aſſiſt me in all parts of my Duty, that I may ever hereafter live in Thy fear, and in conſtant, ſincere, and univerſal Obedience to all Thy righteous Laws.

Thou, O Searcher of Hearts, knoweſt the ſin (or ſins) I am moſt inclined to, [*Here name it or them*] and herein will lie my greateſt danger of back-ſliding; But, O my God, I beg a double portion of Thy inviſible Aid againſt it, [*or them*]. Hold Thou up my goings in Thy paths, that my Foot-ſteps ſlip not;—O work in me that victorious Faith, by which I may overcome the World, the Devil, and my own corrupt Nature. 1 *John* v. 4.

True it is, O Lord God, that there are many Sins which upon examination I find, through Thy Grace, I have not yet committed, and therefore not unto me, Lord, but to Thy Name be the Glory;—but alas! there is in my corrupt Nature ſo great a proneneſs to evil, ſo great a curioſity to try what Sin is, that without Thy reſtraining Grace, every Temptation when I ſhall

have more age and liberty, and opportunity to enforce it, will be apt to draw me from my Obedience, and to overthrow all my preſent Reſolutions.

But my help ſtandeth in Thee, O great Creator, who haſt made Heaven and Earth, and I commit my Soul to Thy keeping. O Thou that art Faithful, as well as Almighty, keep that ſafe which is committed to Thy truſt;—watch over me, that I may not be beguiled by the deceitfulneſs of Sin, or betrayed by my own treacherous Heart, or ſurpriſed by my ghoſtly Enemies; and give me Grace to watch and to pray inceſſantly myſelf, leſt I enter into Temptation. Hear, Lord, from Heaven, and ſuccour me, for the alone Merits of Jeſus my Saviour. *Amen, Amen.*

1 *Peter* iv. 19.

Petition for particular Graces.

THAT my ways, Lord, were made ſo direct, that I might keep Thy Statutes! for then ſhall I not be confounded, when I have reſpect unto all Thy Commandments.

Pſalm cxix. 6.

Vouchſafe me Thy Holy Spirit, there-

fore, O Lord God, to work in me whatever is well-pleaſing in Thy Sight, that for the time to come, I may bring forth fruits meet for Repentance.

O let it be Thy good pleaſure to create in me a ſaving knowledge of Thee, and of my duty, juſtifying Faith, true ſanctifying Grace, and a purifying Hope, an ardent Love, and a filial Fear of Thee! a conſtant deſire of pleaſing Thee, and a great tenderneſs of offending Thee!

Lord, create in me a penitent Heart, a reſigned Will, and mortified Affections, an habitual Mindfulneſs of Thy Preſence, and a ſteady Devotion in my Prayers, ſincere intentions, and zeal for Thy Glory, perſeverance in all Holy purpoſes, and Conſtancy in all trials and temptations.

Lord, create in me a reverential awe of Thy Name, a delight in Thy Service, a ſecret regard to Thy Holy Day and to Thy Houſe of Prayer, and a great attention to Thy Word.

Lord, make me chaſte and temperate, humble and adviſable, and patient of reproof, and create in me a cheerful and

meek, a contented and conſiderate, a quiet and peaceful Spirit.

Lord, bleſs me with health, and competency of living, with a good underſtanding, a retentive memory, and a ready apprehenſion, and with ſuch a meaſure of temporal good things, as Thou ſeeſt fit for me, and give me Grace to make a right uſe of all thoſe Bleſſings I have already received.

Lord, purify my Thoughts, bridle my Tongue, guide all my Actions, guard all my Senſes, ſtop my Ears, and turn away my Eyes from Sin and vanity.

Lord, give me Grace to be juſt in all my dealing, to do to all Men as I would they ſhould do to me, to be ſubject to all my Superiors, to the Queen as Supreme, to all Civil Magiſtrates, and to the Paſtors of Thy Church: O grant that I may render due honour and obedience to them all in their ſeveral ſtations.

Lord, make me willing to forgive injuries, and unwilling to offer any;—make me grateful to my Benefactors, friendly to my Equals, condeſcending to my Infe-

riors, compaſſionate to the afflicted, charitable to the Poor according to my ability, a lover of good Men, and kind to my Enemies;—and give me grace to keep always a Conſcience void of offence towards Thee, and towards Men, and to continue in the Communion of Thy Church without wavering.

O merciful God, keep Thy Servant from all wilful, deliberate or preſumptuous Sins, and let no Wickedneſs have dominion over me.

From Stubbornneſs and Pride, Idleneſs and Sloth, Intemperance and youthful Luſts, Inconſtancy and Lying,—good Lord deliver me.

From irreligious Principles, and falſe Teachers, unruly Paſſions, and violent Temptations, from contracting vicious Habits, or taking pleaſure in Sin, from profaneneſs and ill company, envy and malice, detraction and uncharitableneſs,—good Lord, deliver me.

From the errors and vices of the Age, and all remaining affections to Sin,—from the Sin, (or ſins) my corrupt Nature is

moſt inclined to [*Here name it, or them.*] from whatſoever is offenſive to Thee, or deſtructive to my own Soul,—good Lord deliver me.

Hear me, O Heavenly Father, and conform my whole Life to the Example of my Bleſſed Saviour, and that for His Sake, in whoſe Holy Words I ſum up all my wants,

Our Father Which art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil: For Thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

MEDITATIONS ON THE HOLY EUCHARIST.

YOU have now, by God's help, gone over the hardeſt part of your Preparation for the Holy Sacrament; the next thing you are to do, is to examine yourſelf, whether you do ſufficiently underſtand what the SACRAMENT is, then to aſk yourſelf with what intentions you do approach it, and to pray for God's Grace to diſpoſe you for worthy Receiving;—and all theſe particulars, together with all that you are to know, and believe concerning the Bleſſed SACRAMENT, are contained in theſe following Meditations, which I adviſe you to read over devoutly, at ſeveral times, till you are in ſome meaſure affected with them.

On the outward Elements.

ADORE Thee, O bleſſed Jeſus, my Lord, and my God, when I conſider what that SACRAMENT is, to which Thou now inviteſt me, and of what Parts it conſiſts;—of an outward and viſible Sign, and of an inward and ſpiritual Grace! For Thou, Lord, who knoweſt our infirmities, and how little able we are to conceive things Heavenly and Spiritual, in pity to our dark and feeble apprehenſions, haſt ordained outward and obvious, and viſible Signs to repreſent to our minds Thy Grace, which is inward and inviſible. Thou haſt ordained Bread and Wine, which is our corporal Food, to picture out to our Faith the Food of our Souls.

On the inward part, or thing ſignified.

KNOW, O my God, that I muſt look through the outward Elements, and fix my Faith on that which they ſignify, and which is the inward and inviſible Grace,

even Thy own Bleſſed Body and Blood, which is verily and indeed taken and received by the faithful in the Lord's Supper.

But tell me, O Thou Whom my Soul loveth, how canſt Thou give us Thy Fleſh to eat?

Lord, Thou haſt told me that Thy Words, they are Spirit, and they are Life, and are therefore not carnally to be underſtood; Lord, I believe, help Thou my unbelief! *John* vi. 63.

I believe Thy Body and Blood to be as really preſent in the HOLY SACRAMENT as Thy Divine Power can make it, though the Manner of Thy myſterious Preſence I cannot comprehend.

Lord, I believe that the Bread that we break, and the Cup that we drink, are not bare Signs only, but the Real Communication of Thy Body and Thy Blood, and Pledges to aſſure me of it;—and I verily believe, that if with due Preparation I come to Thy Altar, as certainly as I receive the outward Signs, ſo certainly ſhall I receive the Thing ſignified,—even Thy moſt Bleſſed Body and Blood, to receive 1 *Cor.* x. 16.

which ineſtimable Bleſſing, O merciful Lord, do Thou fit and prepare me. *Amen.*

Who inſtituted it?

ADORE Thee, O bleſſed Jeſus, my Lord, and my God, when I conſider that this HOLY SACRAMENT was Thy own Inſtitution; for it was Thou, Lord, who in the night Thou waſt betrayed didſt take Bread, and after that the Cup, and didſt bleſs them, and give them to Thy Diſciples. O Bleſſed Saviour, let Thy Divinity thus ſtamped on it, ſtrike into my Soul an holy Awe and Reverence in approaching it: O create in me Heavenly Diſpoſitions to celebrate ſo heavenly an Inſtitution! *Amen, Amen.*

For what end?

ADORE Thee, O bleſſed Jeſus, my Lord, and my God, when I conſider for what end Thou didſt inſtitute Thy HOLY SACRAMENT, implied in Thy own Command, "Do this in remembrance of me."

But what need this Command, O gracious Lord?—is it poſſible for me, ever to

forget Thee my Saviour, who haſt done ſo great things for me?

Alas! alas! my own ſad experience tells me it is. Woe is me, every Temptation, every Vanity is apt to make me forget Thee, though Thy own dying Words bid me remember Thee!

But, O bleſſed Lord, for Thy infinite Mercies' ſake pardon all my ſtupid forgetfulneſs and ingratitude hitherto, and do Thou now create in me ſuch a thankful and lively Remembrance of Thy Dying for me, that may excite me to give up myſelf entirely to Thee, as Thou didſt give up Thyſelf on the Croſs for me. *Amen, Amen.*

A Thankſgiving for Chriſt's Sufferings.

THOU my Crucified Saviour, Glory be to Thee, for cauſing Thy Sufferings to be Regiſtered in the Goſpel; there I have read and remember the Wonders and Triumphs of Thy Almighty Love, for which I will always adore and praiſe Thee.

I remember, O gracious Lord, how Thou who thoughteſt it no robbery to be

equal with God, waſt made in the faſhion of frail Man, of the vileſt and moſt contemptible of Men: For Thou tookeſt on
Phil. ii. 7. Thee the Form of a very Servant; I remember how many reproaches and contradictions, and blaſphemies and perſecutions Thou didſt endure from a wicked and perverſe generation, and all this to ſave us ſinful Men.

O Lord Jeſus, was ever ſorrow like unto
Rev. xv. 12. *Thy ſorrow? Worthy art Thou, O Lamb, that was ſlain, to receive Power and Riches, and Wiſdom, and Strength, and Honour, and Glory and Bleſſing.*

REMEMBER, O Gracious Lord, how Thou didſt endure a moſt bitter Agony, and didſt ſweat great drops of Blood,
Luke xx. 44. falling to the ground; how Thou who art God above all, bleſſed for ever, waſt treacherouſly betrayed, and apprehended, and bound as a Malefactor; how Thou waſt ſet at nought by *Herod*, and his Men of War, and forſaken of all Thy Diſciples, and denied by *Peter*, and all this to ſave us ſinful Men!

O Lord Jeſus, was ever ſorrow like unto Thy ſorrow? Worthy art Thou, O Lamb, that was ſlain, to receive Power and Riches, and Wiſdom, and Strength, and Honour, and Glory and Bleſſing.

I REMEMBER, how Thou, O God of Truth, waſt accuſed by falſe Witneſſes, how Thou whom all the Angels adore, waſt blindfolded and buffeted, and mocked, and ſpit upon, and ſtript naked, and ſcourged, and all this that we might be healed by Thy Stripes, and to ſave us ſinful Men!

O Lord Jeſus, was ever ſorrow like unto Thy ſorrow? Worthy art Thou, O Lamb, that was ſlain, to receive Power and Riches, and Wiſdom, and Strength, and Honour, and Glory and Bleſſing.

I REMEMBER, Lord, how Thou that art the great Judge of Heaven and Earth, waſt Thyſelf dragged to the Judgment Seat, and condemned; how Thou,

O King of Heaven, waſt crowned with Thorns, and oppreſſed with the weight of Thy own Croſs, and all this to ſave us ſinful Men!

O Lord Jeſus, was ever ſorrow like unto Thy ſorrow? Worthy art Thou, O Lamb, that was ſlain, to receive Power and Riches, and Wiſdom, and Strength, and Honour, and Glory and Bleſſing.

REMEMBER, O Bleſſed Saviour, how Thou who art the Lord of Glory, and the ſole Author of Life, waſt put to a moſt ignominious Death, how Thy Hands and Thy Feet were nailed to a Croſs, how Thou waſt crucified between two Thieves, and numbered with the Tranſgreſſors, how Thou hadſt a Potion given Thee to embitter Thy very laſt Gaſp, and all this to ſave us ſinful Men!

O Lord Jeſus, was ever ſorrow like unto Thy ſorrow? Worthy art Thou, O Lamb, that was ſlain, to receive Power and Riches, and Wiſdom, and Strength, and Honour, and Glory and Bleſſing.

REMEMBER, O Gracious Lord, how when Thou wert hanging on the very Croſs, Thou waſt ſcoffed at, and reviled, how infinitely then Thou wert afflicted, and bruiſed, for our Tranſgreſſions, when the Iniquities of us all were laid on Thy Shoulders; how Thou didſt then expreſs an Anguiſh greater than all the Tortures of Thy Crucifixion, when Thou didſt cry out, My God, My God, why haſt Thou forſaken Me? And how Thou didſt at the laſt give up the Ghoſt, and die Thyſelf, that we might live?

O Lord Jeſus, was ever ſorrow like unto Thy ſorrow? Worthy art Thou, O Lamb, that was ſlain, to receive Power and Riches, and Wiſdom, and Strength, and Honour, and Glory and Bleſſing.

UNFEIGNEDLY believe, O Gracious Lord, that Thou didſt ſuffer all this for ſinful Men, and in particular for me, when we were all Thy utter Enemies, and had nothing in us to move Thee to pity us,

but our extreme Miſery, — nothing to move Thee to ſave us, but our great Unworthineſs, and Thy greater Mercy.

O the depth of the Riches of Thy Love, Bleſſed Lord, how unutterable is Thy Mercy, and Thy Love paſt finding out!

O all ye Holy Angels, behold and wonder; wretched Man hath ſinned againſt God, and God Himſelf has ſuffered the Sinners' Puniſhment!

Was there ever Sorrow like that which my Lord and my God endured for me?

Was there any Love like to that Love my Lord and my God hath ſhowed me?

YE bleſſed Hoſt of Heaven, who rejoice at the Converſion of one ſingle Sinner, Adore and Praiſe my Crucified Saviour, who died for the Sins of the World; Adore and Praiſe that unknown Sorrow, that wonderful Love, which you yourſelves muſt needs admire!

O my Gracious Lord, my heart is now full of the ſenſe of Thy Love, and what have I to return to Thee, but Love again? It is all I have to offer Thee;—accept it, O Merciful Lord, imperfect as it is, and do Thou daily heighten my ſenſe of Thy Love to me, that I may daily heighten my Love to Thee!

O Thou infinite Lover of Souls, with all my heart I love, I praiſe, I adore Thy Love to me;—but alas, I can never do it enough!

O do Thou at laſt, Gracious Lord, tranſlate me to Thy Kingdom of Glory, that there I may love Thee, to the utmoſt capacity of a Creature, and praiſe Thee to all Eternity, *Amen*, Lord Jeſus. *Amen, Amen.*

What Benefits we receive by it.

I ADORE Thee, O Bleſſed Jeſu, my Lord, and my God, when I conſider the Benefits which through Thy Mercy we receive by Thy Holy Sacrament!

Glory be to Thee, O Lord, who there makeſt Thy own Body and Blood to be-

come our Spiritual Food to ſtrengthen and refreſh our Souls!

Glory be to Thee, O Lord, who by this Heavenly Food doſt myſtically unite us to Thyſelf: for nothing becomes one with our Bodies more, than the bodily Food we eat, which turns into our very Subſtance; — and nothing makes us become One with Thee more, than when Thou vouchſafeſt to become the very Food of our Souls!

Glory be to Thee, O Lord, who by this immortal Food doſt nouriſh our Souls to live the life of Grace here, and doſt raiſe us up to Life Everlaſting hereafter! Lord, do Thou evermore give me this Bread! *Amen, Amen.*

John vi. 34.

Motives of Receiving.

BLESSED Saviour! What more powerful Motives can I have to perſuade me to Communicate, than Thy Command, and the admirable effects of the HOLY SACRAMENT!

But alas! my corrupt Nature is apt to

ſuggeſt to me low and baſe inducements to this Duty, ſuch as are, fear of my Superiors' diſpleaſure, if I abſtain, or ſhame of not appearing as devout as my equals, or the mere cuſtom of the Place, or of the Seaſon!

But, Lord, I do from my Heart renounce all theſe and the like carnal conſiderations, and I come to Thy Altar to renew my Baptiſmal Covenant with Thee, of which Thy SACRAMENT is a Seal.

I come to teſtify my ſenſe of Thy Love, O Heavenly Father, in ſo loving the World, as to give up Thy only Son to die for me.

I come to teſtify my Faith in Thee, and my Love toward Thee, O Bleſſed Saviour, and thankfully to commemorate Thy wonderful Love in dying for me.

I come, Lord, to teſtify my ſteadfaſtneſs in the Communion of Thy Church, and my Charity to all the World.

I come to Thy Table, O Lord, out of the ſenſe I have of the want of that ſpiritual Food, to which Thou there inviteſt me.

Alas, alas! I am ſoon apt to grow weary

of well-doing;—a few Prayers, every little Duty is apt to tire me, every ſlight Temptation is apt to overcome me, and I know there is no Food can ſtrengthen my Soul but Thy Body, no cordial can revive my drooping Obedience, but Thy Blood;—and it is Thy moſt Bleſſed Body and Blood I hunger and thirſt after:—O gracious Lord, grant that I, and all that communicate with me, may feel its ſaving efficacy. O Feed, O Refreſh, O Nouriſh our Souls with it to Life Everlaſting, and that for Thy Own infinite Mercy's ſake, which moved Thee to offer up Thy Body and Blood for us! *Amen, Amen.*

Prayer for Preparation.

1 *Cor.* ix. BLESSED Lord Jeſus! I even tremble when I conſider that he that eateth and drinketh unworthily is guilty of Thy Body and Blood, and eateth and drinketh damnation to his own Soul, and this ſevere Sentence on unworthy Communicants, makes me afraid to come to Thy Altar.

But when I conſider that Thy ſentence

is as ſevere againſt thoſe, who being invited refuſe to come,—for Thou haſt ſaid, they ſhall not taſte of Thy Supper, and unleſs we eat Thy Fleſh, and drink Thy Blood, we have no Life in us,—I am then afraid to keep away. *John* vi. 13.

But bleſſed be Thy Mercy, O Lord, for in this ſtrait my Soul is in, Thou art my Guide, Thou by giving me this opportunity of receiving, inviteſt me to Thy Table, Thou calleſt me to ſeek Thy Face, and my Heart replies, Thy Face, Lord, will I ſeek!

If Thou, Lord, ſhouldeſt be extreme to mark what is done amiſs, Alas! alas! I am then unfit, not only to Communicate, but to ſay even my daily Prayers.

I know, Lord, that if I ſhould ſtay till I am worthy to come, I ſhould then never come; and therefore, though I am unworthy of ſo unſpeakable a Mercy, yet I come to beg Thy Grace to make me worthy, or *at leaſt ſuch as Thou wilt accept!*

O Bleſſed Jeſus, do Thou ſo open my eye of Faith to diſcern Thy Body and Blood in the HOLY SACRAMENT,—do

Thou ſo diſpoſe my Soul at this time to Communicate,—that I may feel all the happy effects of Thy Own Divine Inſtitution,—that my Soul may receive ſuch laſting impreſſions of Thy Goodneſs, and be ſo raviſhed with the Love of Thee, and with the incomparable Delights of Thy Service, and with ſuch an early Foretaſte of Heaven,—that all the pleaſures of Sin, which in my growing years may tempt me, may appear to me taſteleſs and unwelcome.

O Heavenly Father, clothe me with the Wedding-garment, even the Graces of my Bleſſed Saviour, for then am I ſure to be a welcome Gueſt to Thy Table, when I ſhall come thither in the Likeneſs of Thy only well-beloved Son, in whom Thou art always well pleaſed.

O Heavenly Father, fill me with a lively Faith, profound Humility, filial Obedience, inflamed Affections, and univerſal Charity; O raiſe in my Soul, all thoſe Heavenly tranſports of Zeal and Devotion, of Love and Deſire, of Joy and Delight, of Praiſe and Thankſgiving, which become

the remembrance of a Crucified Saviour,—which become one Redeemed by the Blood of God,—and that for His ſake only that Redeemed me. *Amen, Amen.*

When the Communion Service begins, it may help your Devotions to uſe this "Approach," inſtead of the Book of Common Prayer.

THE ORDER

FOR

THE ADMINISTRATION OF THE LORD'S SUPPER,

OR

HOLY COMMUNION.

THE Table, at the Communion-time having a fair white linen cloth upon it, ſhall ſtand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be ſaid. And the Prieſt, ſtanding at the North Side of the Table, ſhall ſay the Lord's Prayer, with the Collect following, the People kneeling.

Communion.

OUR Father which art in Heaven: Hallowed be Thy

Devotions.

GLORY be to Thee, O beloved Jeſu, who in teaching us to call God our

Communion.

Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation; but deliver us from Evil. *Amen.*

Devotions.

FATHER, haſt taught us to pray with the affections of a Child, with reverential Love, and Reliance on the paternal Care and Benignity, and Love of our Heavenly Father.

The Collect.

ALMIGHTY God, unto whom all Hearts be open, all Deſires known, and from whom no Secrets are hid, cleanſe the Thoughts of our Hearts by the Inſpiration of Thy Holy

Devotions.

O my Lord, let me live ever watching or praying, or profitably employed, or buſied in Thy Love, that I may leave no room, if poſſible, for any unclean Spirit to enter into my Soul, and tempt me.

Communion.

Spirit, that we may perfectly love Thee and worthily magnify Thy Holy Name, through Jesus Christ our Lord. *Amen.*

Rubric.

Then shall the Priest, turning to the People, rehearse distinctly all the Ten Commandments; and the People, still kneeling, shall, after every Commandment, ask God Mercy for their Transgression thereof for the Time past, and Grace to keep the same for the Time to come, as followeth:

Devotions.

Glory be to Thee, O great Jehovah, who to constrain us to love and obey Thee, art pleased to honour every faithful Soul with a near and intimate propriety in Thyself, and graciously to declare, "*I am the Lord Thy God.*" O my God, though I cannot love and obey Thee as much as I desire, I will do it as much as I am able; —I will to the utmost of my power keep all Thy Commandments with my whole heart, and to the end; O accept of my imperfect duty, and supply all the defects of it by the merits, and love, and obedience of Jesus, Thy Beloved.

Communion.

Miniſter.

GOD ſpake theſe Words and ſaid, I am the Lord thy God: Thou ſhalt have none other Gods but me.

People.

Lord, have Mercy upon us, and incline our Hearts to keep this Law.

Devotions.

MY God, O my Love, inſtil into my Soul ſo entire reverential a love of Thee, that I may love nothing but for Thy ſake, or in ſubordination to Thy love.

I renounce, and deteſt, and bewail, as odious and offenſive to Thee, as directly oppoſite to Thy love and to Thy glory,—

All ſelf-love, and inordinate love of things below;—

All Atheiſm, Hereſy, Apoſtacy, and Infidelity; all preſumption and deſpair, diſtruſt and carnal ſecurity;—

All voluntary humility and worſhipping of Angels; — Reliance on the creature, or recourſe to evil ſpirits.

Communion.

Miniſter.

Thou ſhalt not make to thyſelf any graven Image, nor the Likeneſs of any Thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou ſhalt not bow down to them, nor worſhip them: For I the Lord thy God am a jealous God, and viſit the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and ſhew Mercy unto Thouſands in them that love me, and keep my Commandments.

Devotions.

O my God, O my Love, imprint on my ſoul an awful love of Thy Majeſty, that I may *worſhip Thee in ſpirit and in truth*, and in a manner worthy of Thee;—that with loweſt humiliation of ſoul and body, whenever I appear in the preſence of Infinite Love, *I may fall down and adore Thee.* O my God, O my Love, I know the true love of Thee is incommunicable to any but Thee; and therefore I renounce, and deteſt, and bewail, as odious and offenſive to Thee, as directly oppoſite to Thy Love, and to Thy Glory,—

All making of Idols, or falſe Gods, or of graven Images, with intent of worſhipping, and bowing down before them;—

All Idolatry, and Religious Invocation of Creatures.

Communion.

People.

Lord, have Mercy upon us, and incline our Hearts to keep this Law.

Miniſter.

Thou ſhalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltleſs, that taketh His Name in vain.

People.

Lord, have Mercy upon us, and incline our Hearts to keep this Law.

Devotions.

May I ever frequent the publick prayers, and approach Thine Altar with fervent and heavenly affections, — with holy impatience for the bleſſings of Thy love.

O my God, O my Love, may I ever have awful thoughts of Thee; may I never mention Thy venerable Name, unleſs on ſolemn, and juſt, and devout occaſions; may I never mention it on thoſe occaſions without acts of love and adoration.

O my God, O my Love, to love and to glorify Thy Name is the great end of our Creation, which is ſtill more enforced by our Redemption. O let it be the greateſt buſineſs of my life to love, and to glorify It.

O happy life, O bleſſed death, which is ſpent, and expires in glorifying, in loving Thee!

Communion.

Miniſter.

Remember that thou keep holy the Sabbath-Day. Six Days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh Day is the Sabbath of the Lord thy God; in it thou ſhalt do no Manner of Work, thou, and thy Son, and thy Daughter, thy Man-ſervant, and thy Maid-ſervant, thy Cattle, and the Stranger that is within thy Gates. For in ſix Days the Lord made Heaven and Earth, the Sea, and all that in them is; and reſted the ſeventh Day: Where-

Devotions.

O my God, O my Love, let me ever eſteem it my privilege, and my happineſs, to have a day of reſt ſet apart for Thy ſervice, and the concerns of my own Soul; — to have a day free from diſtractions, diſengaged from the World,—wherein I have nothing to do, but to praiſe, and to love Thee.

Glory be to Thee, O Bleſſed Spirit, Who on the firſt day of the week didſt deſcend in miraculous gifts and graces on the Apoſtles; — O deſcend upon me, that I may be always *in the Spirit on the Lord's Day.*

O my God, O my Love, give me grace on Thy day to worſhip Thee in my Cloſet, and in the Congregation, to

Communion.

fore the Lord bleſſed the ſeventh Day, and hallowed it.

People.

Lord, have Mercy upon us, and incline our Hearts to keep this Law.

Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.

Devotions.

ſpend it in doing good, in works of neceſſity, devotion, and charity,—in prayer and praiſe, and meditation; O let it ever be to me a day ſacred to Divine Love,—a day of heavenly reſt and refreſhment.

O my God, O my Love, for the like purpoſes of Piety, and of Thy Glory, give me grace to ſanctify the Feaſts and Faſts of Thy Church, as in the number of thoſe happy days, ſet apart for the remembrance of Thy Love.

Let Thy reverential Love, O my God, teach and incline me to ſhow reſpectful love to all my ſuperiors, in my inward eſteem,—in my outward ſpeech and behaviour.

O my God, give me grace, for the ſake of Thy

Communion.

People.

Lord, have Mercy upon us, and incline our Hearts to keep this Law.

Minister.

Thou ſhalt do no Murder.

People.

Lord, have Mercy upon us, and incline our Hearts to keep this Law.

Devotions.

Love, to honour my Father and Mother, — to render them all love and reverence, and thankfulneſs, and all that regard which is due from a child;—that I may pay obedience to their commands, ſubmiſſion to their corrections, attention to their inſtructions, and ſuccour to their neceſſities,—and may daily pray for their welfare.

O my God, O my Love, let Thy unwearied and tender Love to me make my love unwearied and tender to my neighbour, and zealous to procure, promote, and preſerve his health, and ſafety, and happineſs, and life, that he may be the better able to ſerve and to love Thee. Make me like Thy own ſelf, all meekneſs and benignity, —all goodneſs and ſweet-

Communion.

Miniſter.

Thou ſhalt not commit Adultery.

People.

Lord, have Mercy upon us, and incline our Hearts to keep this Law.

Devotions.

neſs,—all gentleneſs and long-ſuffering.

O my God, My Love, let Thy pureſt Love, who art purity itſelf, create in me a perfect abhorrence of all impurity, that I may purify myſelf as Thou art pure.

O my God, let my love be chaſte to Thee, chaſte to myſelf, chaſte to my neighbour.

May Thy Love ſet a ſtrict guard on my ſenſes; —turn away mine eyes, ſtop mine ears, bridle my tongue, and reſtrain my hand from all uncleanneſs.

Lord, give me Grace to fly all incitements, or opportunities, or inſtruments of defiling, either my neighbour or myſelf, —to beat down my body, and to bring it into ſubjection.

Communion.	*Devotions.*
Miniſter. Thou ſhalt not ſteal. People. *Lord, have Mercy upon us, and incline our Hearts to keep this Law.*	O my God, O my Love, let the love of Thy eternal and amiable Juſtice teach me a ſteady juſtice in giving all men their due, ſince I cannot love my neighbour, if I am unjuſt to him. O my God, O my Love, deliver me, and all faithful people, from all kinds of ſtealing, extortion, fraud in trade and contracts, — all making haſte to be rich, or taking advantage of the ignorance or neceſſity of the perſons we deal with.
Miniſter. Thou ſhalt not bear falſe Witneſs againſt thy Neighbour. People. *Lord, have Mercy upon us, and incline*	O my God, O my Love, deliver me and all faithful people from all manner of bearing falſe witneſs againſt my neighbour; — all things prejudicial or deſtructive to my neighbour's good name; — all cenſoriouſneſs and ſlander, detraction and calum-

Communion.

our Hearts to keep this Law.

Minister.

Thou ſhalt not covet thy Neighbour's Houſe; thou ſhalt not covet thy Neighbour's Wife; nor his Servant, nor his Maid, nor his Ox, nor his Aſs, nor any thing that is his.

Devotions.

ny, forced conſequences, or invidious reflections; —all ſcoffing, or expoſing the infirmities of others; —all whiſpering and tale-bearing, or raiſing of evil reports, ſuſpicions or jealouſies, and all evil ſpeaking; — all equivocations and diſſembling, flattery and lying.

O my God, give me grace to be tender of my neighbour's good name, ſince I cannot love him, if I take that from him, which I know to be moſt dear to him.

Lord, make me contented, and thankful, and well-pleaſed with that portion Thy providential love has allotted me, and to acquieſce in Thy choice as beſt for me.

O my God, O my Love, let Thy all-powerful Love abound in my heart, and in the hearts

Communion.

People.

Lord, have Mercy upon us, and write all theſe Thy Laws in our Hearts, we beſeech Thee.

Devotions.

of all that profeſs Thy Name, that in all theſe, and in all other poſſible inſtances of duty, our lives may be continually employed to love Thee, and for Thy ſake to love our neighbour, and to excite our neighbour to love Thee. *Amen.*

Then ſhall follow one of theſe two Collects for the Queen, the Prieſt ſtanding as before, and ſaying,

Let us Pray.

Communion.

ALMIGHTY God, whoſe Kingdom is everlaſting, and Power infinite, have Mercy upon the whole Church; and ſo rule the Heart of Thy choſen Servant VICTORIA, our Queen and Governor, that ſhe (knowing whoſe Miniſter ſhe is) may above all Things ſeek Thy Honour and Glory; and that we and all her Subjects (duly conſidering whoſe Authority

Devotions.

Multiply, O Lord God, the bleſſings of Thy Love on our moſt gracious Queen Victoria. Give her grace to exceed others, as much in Goodneſs as in Greatneſs, and make her a ſignal inſtrument of Thy Glory, and example of Thy Love.—Defend her from all her Enemies; let her be ever beloved by Thee, and let her ever love Thee and ever promote Thy Love.

Communion.

ſhe hath) may faithfully ſerve, honour, and humbly obey her, in Thee, and for Thee, according to Thy bleſſed Word and Ordinance, through Jeſus Chriſt our Lord; who with Thee and the Holy Ghoſt, liveth and reigneth ever one God, World without End. *Amen.*

Or,

ALMIGHTY and everlaſting God, we are taught by Thy holy Word, that the Hearts of Kings are in Thy Rule and Governance, and that Thou doſt diſpoſe and turn them as it ſeemeth beſt to Thy godly Wiſdom; we humbly beſeech Thee ſo to diſpoſe and govern the Heart of VICTORIA Thy Servant, our Queen and Governor, that in all her

Thoughts, Words, and Works, ſhe may ever ſeek Thy Honour and Glory, and ſtudy to preſerve Thy People committed to her Charge, in Wealth, Peace, and Godlineſs. Grant this, O merciful Father, for Thy dear Son's Sake, Jeſus Chriſt our Lord. *Amen.*

Communion.

Then ſhall be ſaid the Collect of the Day. And immediately after the Collect the Prieſt ſhall read the Epiſtle. Then ſhall be read the Goſpel, the People all ſtanding up. And the Goſpel ended, ſhall be ſung or ſaid the Creed following, the people ſtill ſtanding, as before;

Devotions.

To make your reading the more profitable, begin with one or more of theſe

Ejaculations.

Lord, make Thy Word my delight and my counſellor; open mine eyes that I may ſee the wonderful things of Thy Law.

O Heavenly Father! I humbly beg Thy Holy Spirit ſo to help me at this time to read, learn, and underſtand, and remember, and practiſe Thy Word, that it may make me wiſe to Salvation.

I BELIEVE in One God, the Father Almighty, Maker of Heaven and Earth, and of all Things viſible and inviſible:

And in One Lord, Jeſus Chriſt, the only begotten Son of God, Begotten of his Father before all Worlds, God of God, Light of Light, Very God of very God, Begotten not made, Being of one Subſtance with the Father, By Whom all Things were made: Who for us Men, and for our Salvation, came down from Heaven, And was incarnate by the Holy Ghoſt of the Virgin Mary, And was made Man, And was crucified alſo for us under Pontius Pilate. He ſuffered and was buried, And the Third Day he roſe again according to the Scriptures, And aſcended into Heaven, And ſitteth on the Right-hand of the Father. And he ſhall come again with Glory to judge both the Quick and the Dead: Whoſe Kingdom ſhall have no End.

And I believe in the Holy Ghoſt, the Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with

the Father and the Son together is worſhipped and glorified, Who ſpake by the Prophets. And I believe one Catholic and Apoſtolic Church. I acknowledge one Baptiſm for the Remiſſion of Sins, And I look for the Reſurrection of the Dead, And the Life of the World to come. *Amen.*

Meditation.

My Lord and my God, with a full, free and firm aſſent, I believe all the Articles of my Creed, becauſe Thou haſt revealed them; I know Thou art infallible Truth, and canſt not, — Thou art infinite Love, and wilt not, — deceive me: Glory be to Thee.

With all my heart, O my God, do I love and praiſe Thee, Who art ſo infinitely amiable in Thyſelf, and ſo full of love to us, that all I can know, or believe of Thee, excites me to love Thee.

Lord, daily increaſe my Faith; — make it active and fruitful, that I may believe and love Thee as entirely, as becomes one entirely devoted to Thee.

Then the Curate ſhall declare unto the People what Holidays or Faſting Days are in the Week following to be obſerved, &c.

Then ſhall follow the Sermon, &c.

When the Sermon is ended, and whilſt the People are going out of Church, endeavour to keep your own thoughts intently fixed on the Great Myſtery of the Sacrament, which it is your privilege to approach. To this end you may at once be profitably employed in reading ſome of the *Devotions* which follow. ED.

If you are rich, or have wherewithal to relieve others, then be ſure, too, to be rich in good works, and according to your ability give Alms.

Then ſhall the Prieſt return to the Lord's Table, and begin the Offertory, *ſaying one or more of theſe Sentences following, as he thinketh moſt convenient in his Diſcretion.*

Communion.

Devotions.

Matt. v. 16. LET your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in Heaven.

O Lord God, may Thy infinite Goodneſs and Greatneſs be for ever by all men and all angels confeſſed and admired, and adored, and magnified, both in private and public, in our hearts, our mouths, and our lives.

Matt. vi. 19, 20. Lay not up for yourſelves treaſures upon the earth, where the ruſt and moth doth corrupt, and where thieves break through and

O my God, my Love, what can a ſoul enamoured of Thee ever deſire but Thee? O let the world never more have place in my heart;—all my affections I withdraw from that to fix them on Thee.

Matt. vi. 21. ſteal: but lay up for yourſelves treaſures in Heaven, where neither ruſt

Communion.	*Devotions.*	
nor moth doth corrupt, and where thieves do not break through and ſteal.		
Whatſoever ye would that men ſhould do unto you, even ſo do unto them; for this is the law and the Prophets.	O great Lord of hearts, lodge my neighbour in my heart next to myſelf; let all my deſires be for his good, and let it be the ſubject of my joy, and praiſe and love, to ſee Thy Love liberal to him, and to ſee him abounding in Thy bleſſings.	*Matt.* vii. 12.
Not every one that ſaith unto me, Lord, Lord, ſhall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven.	O my God, Thy will and Thy commands *are moſt Holy, Juſt and Good,* and condeſcending to our weakneſs, and by no means grievous;—O give me Grace conſcientiouſly to obſerve them.	*Matt.* vii. 21.

Communion.

Luke xix. 8. Zaccheus ſtood forth, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor; and

Luke xix. 9. if I have done any wrong to any man, I reſtore fourfold.

Devotions.

All glory be to Thee, O Lord God, for that portion of the good things of this life Thou haſt been pleaſed to vouchſafe me; Thou, Lord, haſt made me Thy ſteward of them, and at the Great Day, *I muſt give an account to Thee of my Stewardſhip:* O make me a *faithful ſteward* of them, that *I may give an account to Thee with joy and not with grief.*

O my God, if I have wronged or injured my neighbour, O give me Grace to beg his pardon, and, as I have opportunity, to make him ſatisfaction and reſtitution.

Communion.	*Devotions.*	
Who goeth a warfare at any time of his own coſt? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?	Bleſſed be Thou, O Lord, for all things come of Thee, and of Thy own I now give Thee. Lord, bleſs and defend all Orders of men amongſt us, eccleſiaſtical or civil; Lord, give them all grace, in their ſocial ſtations, to be inſtrumental to Thy Glory, and the public good.	1 *Cor.* ix. 7.
If we have ſown unto you ſpiritual things, is it a great matter, if we ſhall reap your worldly things?	O let this Alms be an odour of a ſweet ſmell, acceptable and well-pleaſing unto Thee.	1 *Cor.* ix. 11.

Communion.

1 *Cor.* ix. 13, 14. Do ye not know, that they who miniſter about holy things, live of the ſacrifice? and they who wait at the Altar, are partakers with the Altar? Even ſo hath the Lord alſo ordained, that they who preach the Goſpel, ſhould live of the Goſpel.

2 *Cor.* ix. 6, 7. He that ſoweth little, ſhall reap little; and he that ſoweth plenteouſly, ſhall reap plenteouſly. Let every Man do according as he is diſpoſed in his heart, not grudgingly, or of neceſſity; for God loveth a cheerful giver.

Devotions.

O my God, for Thy Love's ſake, let me ever honour and love the Miniſters of Thy love, the Ambaſſadors Thou doſt ſend in Thy ſtead, to beſeech us ſinners to be reconciled to Thee; to offer Thy enemies conditions of love, of Love Eternal. O may I ever hear them attentively, practiſe their heavenly doctrine, imitate their holy examples, pay them their dues, and revere their cenſures.

O my God, fill me full of good wiſhes and compaſſion, of liberality in Alms-giving according to my abilities, and of readineſs to ſuccour, and relieve, and comfort, and reſcue, and pray for all, whom Thy Love, or their own neceſſities, or miſeries, or dangers, recommend to my charity.

Communion.

Let him that is taught in the Word, miniſter unto him that teacheth, in all good things. Be not deceived, God is not mocked; for whatſoever a man ſoweth, that ſhall he reap.

Devotions.

Glory be to Thee, O Lord, who haſt ordained Paſtors, and haſt given them the Power of the Keys;—to be our Eccleſiaſtical Parents;—to watch over our ſouls;—to inſtruct us in ſaving knowledge;—to guide us by their Examples;—to pray for and to bleſs us;—to adminiſter ſpiritual diſcipline in Thy Church, and to manage all the conveyances of Thy Divine Love. *Gal.* vi. 6, 7.

While we have time, let us do good unto all men; and eſpecially unto them that are of the houſehold of faith.

O my God, O my Love, let Thy all-powerful Love abound in my heart, and in the hearts of all that profeſs Thy Name, that in all poſſible inſtances of our duty, our lives may be continually employed to love Thee, and for Thy ſake to love our neighbour, and to excite our neighbour to love Thee. Give me *Gal.* vi. 10.

	Communion.	*Devotions.*
		Catholic Charity to all that are baptized in Thy name, and Catholic Communion with all Chriſtians in deſire.
1 *Tim.* vi. 6, 7.	Godlineſs is great riches, if a man be content with that he hath; for we brought nothing into the world, neither may we carry any thing out.	Lord, make me contented, and thankful, and well-pleaſed with that portion Thy providential Love has allotted me, and to acquieſce in Thy choice, which is beſt for me.
1 *Tim.* vi. 17, 18, 19.	Charge them who are rich in this world, that they be ready to give, and glad to diſtribute, laying up in ſtore for themſelves a good foundation againſt the time to come, that they may attain eternal life.	O unconceivable happineſs of Heaven, where my Ambition ſhall reſt on a Throne, where my covetouſneſs ſhall be filled with the Beatific Viſion, and where I ſhall be continually ſatisfied with Love!

Communion.

God is not unrighteous, that He will forget your works, and labour that proceedeth of love; which love ye have ſhewed for His Name's ſake, who have miniſtered unto the Saints, and yet do miniſter.

Devotions.

I believe, O Thou God of Love, that all the Saints on Earth, by profeſſion, ought to communicate one with another, in evangelical Worſhip, and the ſame Holy Sacraments,—in the ſame Divine and Apoſtolical Faith,—in all offices of corporal and ſpiritual Charity,—in reciprocal delight in each other's Salvation, and in tender ſympathy, as members of one and the ſame Body. *Heb.* vi. 10.

To do good, and to diſtribute, forget not; for with ſuch ſacrifices God is well pleaſed.

Teach me, O my God, to uſe this world ſo as not to abuſe it;—to receive and manage all my temporal bleſſings with thankfulneſs to Thee, ſobriety to myſelf, and charity to all beſides. *Heb.* xiii. 16.

Communion.

1 *John* iii. 17. Whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his compaſſion from him, how dwelleth the love of God in him?

Tob. iv. 7. Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord ſhall not be turned away from thee.

Devotions.

Glory be to Thee, O Lord, who in teaching me to call God Our Father, haſt taught me not to confine my charity to myſelf, but to pray alſo with the affections of a Brother, and to enlarge it to all mankind, who are Children by creation, to all Chriſtians, who are Children by adoption, of the ſame heavenly Father. O give me ſuch brotherly kindneſs to them all, that I may beg the ſame bleſſings for them as for myſelf.

O Crucified Love, whenever I ſee Thee in any of Thy poor members hungry, or naked, or in diſtreſs, O let the remembrance of Thy Love in dying for me, engage me to contribute all I can to Thy relief;—O may I ever be liberal in my Alms to Thee, who wert ſo liberal of Thy ineſtimable Blood for me.

Communion.

Be merciful after thy power. If thou haſt much, give plenteouſly: If thou haſt little, do thy diligence gladly to give of that little; for ſo gathereſt thou thyſelf a good reward in the day of neceſſity.

He that hath pity upon the poor, lendeth unto the Lord: And look, what he layeth out, it ſhall be paid him again.

Bleſſed be the man that provideth for the ſick and needy: The Lord ſhall deliver him in the time of trouble.

Devotions.

O Lord, who didſt not deſpiſe the widow's Mite, accept this little I now give to relieve Thy poor members. *Tob.* iv. 8, 9.

O gracious Lord, Thou that haſt done ſo much for me, how can I ever ſufficiently praiſe and love Thee!

Make me compaſſionate to the afflicted, charitable to the poor, according to my ability, and give me Grace to keep always a Conſcience void of offence towards Thee, and towards men. *Prov.* xix. 17.

O make me *ever merciful, as Thou, O Father in Heaven art merciful;* indulge me a ſhare in that Mercy, with which Thou haſt promiſed *to bleſs the merciful,* and ſend me deliverance in the time of trouble. *Amen, Amen.* *Pſalm* xli. 1.

Communion.

Whilſt the Sentences are in reading, the Deacons, Churchwardens, or other fit perſon appointed for that purpoſe, ſhall receive the Alms for the poor, and other devotions of the people, in a decent baſin, to be provided by the Pariſh for that purpoſe; and reverently bring it to the Prieſt, who ſhall humbly preſent and place it upon the holy Table.

Exhortation.

Learn of our moſt compaſſionate Saviour to ſhow mercy to the ſick, and the lame, and to contribute all you can to their healing;—lay aſide money for that very uſe, and pray to God to direct your Charity to thoſe who moſt want it, and who are moſt worthy to be relieved: — by this means you will be able conſcientiouſly to ſay with Job, "I was eyes to the blind, and feet was I to the lame."

Communion.

And when there is a Communion, the Prieſt ſhall then place upon the Table ſo much Bread and Wine, as he ſhall think ſufficient. After which done, the Prieſt ſhall ſay,

Devotions.

Holy, Holy, Holy, Lord God Almighty, I a miſerable ſinner, humbly acknowledge that I am altogether unworthy to pray for myſelf; but ſince Thou haſt commanded us to make Prayers and Interceſſions for all men, in obedience to Thy command, and in confidence of Thy unlimited Goodneſs, I commend to Thy Mercy, and Divine Providence, the wants and neceſſities of all mankind.

Let us pray for the whole State of Chriſt's Church militant here on Earth.

ALMIGHTY and everliving God, who by Thy holy Apoſtle haſt taught us to make prayers and ſupplications, and to give thanks for all men; We humbly beſeech Thee moſt mercifully [*to accept our alms and oblations, and*] to receive theſe our prayers, which we offer unto Thy Divine Majeſty; beſeeching Thee to inſpire continually the univerſal Church with the Spirit of truth, unity, and concord: And grant that all they that do confeſs Thy holy Name, may agree in the truth of Thy holy Word, and live in unity and godly love. We beſeech Thee alſo to ſave and defend all Chriſtian Kings, Princes, and Governours; and eſpecially Thy Servant *VICTORIA*, our Queen, that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently miniſter juſtice, to the puniſhment of wickedneſs

and vice, and to the maintenance of Thy true religion and virtue. Give grace, O heavenly Father, to all Biſhops and Curates, that they may both by their life and doctrine ſet forth Thy true and lively Word, and rightly and duly adminiſter Thy holy Sacraments: And to all Thy people give Thy heavenly grace; and eſpecially to this congregation here preſent, that with meek heart and due reverence they may hear and receive Thy holy Word, truly ſerving Thee in holineſs and righteouſneſs all the days of their life. And we moſt humbly beſeech Thee of Thy goodneſs O Lord, to comfort and ſuccour all them, who in this tranſitory life are in trouble, ſorrow, need, ſickneſs, or any other adverſity. And we alſo bleſs Thy holy Name, for all Thy ſervants departed this life in Thy faith and fear; beſeeching Thee to give us grace, ſo to follow their good examples, that with them we may be partakers of Thy heavenly kingdom. Grant this, O Father, for Jeſus Chriſt's ſake, our only Mediator and Advocate. *Amen.*

At the Time of the Celebration of the Communion, the Communicants being conveniently placed for the Receiving of the Holy Sacrament, the Prieſt ſhall ſay this Exhortation:

Communion.

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Chriſt, muſt conſider how St. *Paul* exhorteth all perſons diligently to try and examine themſelves, before they preſume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true peni-

Devotions.

I adore Thee, O bleſſed Jeſu, my Lord, and my God, when I conſider the Benefits which through Thy mercy we receive by Thy Holy Sacrament.

Glory be to Thee, O Lord, who there makeſt Thy own Body and Blood to become our ſpiritual food to ſtrengthen and refreſh our Souls.

Communion.

tent heart and lively faith we receive that holy Sacrament (for then we ſpiritually eat the fleſh of Chriſt, and drink His blood; then we dwell in Chriſt, and Chriſt in us; we are one with Chriſt, and Chriſt with us) ſo is the danger great, if we receive the ſame unworthily. For then we are guilty of the Body and Blood of Chriſt our Saviour; we eat and drink our own damnation, not conſidering the Lord's Body; we kindle God's wrath againſt us; we provoke him to

Devotions.

Glory be to Thee, O Lord, who by this Heavenly food doſt myſtically unite us to Thyſelf; for nothing becomes one with our bodies more, than the bodily food we eat, which turns to our very ſubſtance; and nothing makes us become one with Thee more, than when Thou vouchſafeſt to become the very food of our Souls.

O my God, my Judge, Give me Grace, before I preſume to eat of that Bread and drink of that Cup, ſadly to reflect on, and deplore all my provocations, leſt I come to the Holy Eucharift impenitent and unprepared.

Communion.

plague us with divers diſeaſes, and ſundry kinds of Death. Judge therefore yourſelves, brethren, that ye be not judged of the Lord; repent you truly for your ſins paſt; have a lively and ſtedfaſt faith in Chriſt our Saviour; amend your lives, and be in perfect charity with all men; ſo ſhall ye be meet partakers of thoſe holy myſteries. — And above all things ye muſt give moſt humble and hearty thanks to God, the Father, the Son, and the Holy Ghoſt, for the

Devotions.

O Thou Father of Mercies, and God of all Conſolation, be merciful to me a miſerable ſinner.

O help me ſo impartially to judge and condemn myſelf, ſo humbly to repent and beg Pardon, that I may not be condemned at Thy Tribunal.

I believe, I admire, I love, I praiſe, I adore Thee, O moſt bleſſed and glorious Trinity, God the Father, God the Son, God the Holy Ghoſt, for being the joint Author of our Salvation: all Glory be to Thee.

Communion.

redemption of the world by the death and paſſion of our Saviour Chriſt, both God and Man; Who did humble Himſelf, even to the death upon the Croſs, for us miſerable ſinners, Who lay in darkneſs and the ſhadow of death, that He might make us the children of God, and exalt us to everlaſting life. And to the End that we ſhould always remember the exceeding great love of our Maſter, and only Saviour, Jeſus Chriſt, thus dying for us, and the innumerable benefits, which by

Devotions.

My Lord, and my God, inſtil penitential Love into my ſoul, that I may grieve for my ſins, which grieved Thee,—that I may love Thee for ſuffering for us ſinners, who occaſioned all Thy griefs; — O may I always love Thee, may I never grieve Thee more. Was ever any ſorrow, O Crucified Lord, like that ſorrow my ſins created Thee!

O Jeſu, if I love Thee truly I ſhall be ſure to frequent Thy Altar, that I may remember all the wonderful love of my Crucified Redeemer.

Communion.

His precious blood-ſhedding He hath obtained to us; He hath inſtituted and ordained holy myſteries, as pledges of His love, and for a continual remembrance of His death, to our great and endleſs comfort. To Him therefore with the Father, and the Holy Ghoſt, let us give (as we are moſt bounden) continual thanks, ſubmitting ourſelves wholly to His holy will and pleaſure, and ſtudying to ſerve Him in true holineſs and righteouſneſs all the days of our life. *Amen.*

Devotions.

Glory be to Thee, O Lord, who by this immortal food doſt nouriſh our Souls to live the life of Grace here, and doſt raiſe us up to life everlaſting hereafter. Lord, do Thou evermore give me this Bread! *Amen, Amen.*

O ſacred and dreadful, and myſterious Trinity, though I cannot conceive Thee, yet let me daily experiment Thy goodneſs; Let Thy Grace, O Lord Jeſus; let Thy Love, O God the Father; let Thy Communications, O Holy Spirit, be ever with me.

Then ſhall the Prieſt ſay to them that come to receive the Holy Communion:

Communion.

YE that do truly and earneſtly repent you of your ſins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; draw near with Faith, and take this holy Sacrament to your comfort; and make your humble confeſſion to Almighty God, meekly kneeling upon your knees.

Devotions.

It is Thy moſt bleſſed Body and Blood I hunger and thirſt after, O gracious Lord;—grant that I, and all that communicate with me may feel its ſaving efficacy. O feed, O refreſh, O nouriſh our Souls with it to Life Everlaſting, and that for Thy own infinite mercy' ſake, which moved Thee to offer up Body and Blood for us! *Amen, Amen.*

Then ſhall this general Confeſſion be made in the name of all thoſe that are minded to receive the holy Communion, by one of the Miniſters, both he and all the people kneeling humbly upon their knees, and ſaying,

ALMIGHTY God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men; We acknowledge and bewail our manifold Sins and wickedneſs, Which we from time to time moſt grievouſly have committed, By thought, word, and deed, Againſt Thy Divine Majeſty, Provoking moſt juſtly Thy wrath and indignation againſt us. We do earneſtly repent, And are heartily ſorry for theſe our miſdoings; The remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, Have mercy upon us, moſt merciful Father; For Thy Son our Lord Jeſus Chriſt's Sake, forgive us all that is paſt; And grant that we may ever hereafter Serve and pleaſe Thee In newneſs of life, To the honour and glory of Thy Name, Through Jeſus Chriſt our Lord. Amen.

Then ſhall the Prieſt (or the Biſhop being preſent) ſtand up, and turning himſelf to the people, pronounce this Abſolution:

Communion.

ALMIGHTY God, our heavenly Father, Who of His great mercy hath promiſed forgiveneſs of ſins to all them that with hearty repentance and true faith turn unto Him; Have mercy upon you; pardon and deliver you from all your ſins; confirm and ſtrengthen you in all goodneſs; and bring you to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

Devotions.

Glory be to Thee, O moſt adorable Trinity, for Thy infinite love in our forgiveneſs.

Then shall the Priest say,

Hear what comfortable Words our Saviour Christ saith unto all that truly turn to Him.

Communion.

Matt. xi. 28. COME unto me all that travail and are heavy laden, and I will refresh you.

John iii. 16. So God loved the world, that He gave His only-begotten Son, to the end that all that believe in Him should not perish, but have everlasting Life.

Devotions.

Thou art my hope, my help, and my salvation;—Thou only canst teach and enable me to know and to love Thy own goodness.

I believe, O Lord Jesus, that Thou didst make, and dost sustain all things by Thy power, and that Thou art to be honoured by men and by angels as Thy Father is honoured: All love all Glory be to Thee.

Communion.	*Devotions.*	
Hear alſo what St. *Paul* ſaith.		
This is a true ſaying, and worthy of all men to be received, That Chriſt Jeſus came into the world to ſave ſinners.	For whom, O unutterable Goodneſs, didſt Thou ſuffer the extreme bitterneſs of ſorrow, but for the vileſt of all Thy creatures, ſinful man, and for me, one of the worſt of Sinners? and therefore I praiſe and love Thee.	1 *Tim.* i. 15.
Hear alſo what St. *John* ſaith.		
If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous; and He is the propitiation for our ſins.	I believe, O triumphant Love, that Thou now ſitteſt in full and peaceful poſſeſſion of bliſs, and at the right hand of God,—that Thy human Nature is exalted to the moſt honourable place in Heaven, where Thou ſitteſt on Thy Throne of Glory, adored by angels, and interceding for ſinners; and therefore all Love, all Glory be to Thee.	1 *John* ii. 1.

After which the Prieſt ſhall proceed ſaying,

Lift up your Hearts.

Anſw. *We lift them up unto the Lord.*

Prieſt. Let us give thanks unto our Lord God.

Anſw. *It is meet and right ſo to do.*

Then ſhall the Prieſt turn to the Lord's Table, and ſay,

IT is very meet, right, and our bounden duty, that we ſhould at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlaſting God.

Theſe words, [Holy Father] *muſt be omitted on Trinity Sunday.*

Here ſhall follow the Proper Preface, according to the Time, if there be any ſpecially appointed: or elſe immediately ſhall follow,

Communion.

THEREfore with Angels, and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name, evermore praiſing Thee, and ſaying, Holy, holy, holy, Lord God of hoſts, heaven and earth are full of Thy glory: glory be to Thee, O Lord moſt High. *Amen.*

Devotions.

I believe, O gracious Redeemer, that Thy Saints here on Earth have Communion with the Holy Angels above; that they are *miniſtering Spirits ſent forth to miniſter for them who ſhall be heirs of Salvation,* and watch over us; and we give thanks to Thee for their protection, and emulate their inceſſant praiſes, and ready obedience; for which all Love all Glory be to Thee.

Communion.

Proper Prefaces.

Upon Chriſtmas-day, *and ſeven days after.*

BECAUSE Thou didſt give Jeſus Chriſt Thine only Son to be born as at this time for us; Who, by the operation of the Holy Ghoſt, was made very man of the ſubſtance of the Virgin Mary His mother; and that without ſpot of ſin, to make us clean from all ſin. Therefore with Angels, *&c.*

Devotions.

I believe, O moſt adorable Humility, that Thou waſt born into the World; —that Thou having only God for Thy Father, and Mary, a pure Virgin, for Thy mother, whom all Generations do call Bleſſed, both Thy Conception and Birth were perfectly immaculate; — that, being without ſin Thyſelf, Thou mighteſt be a fit Sacrifice to atone for us ſinners, who being born of unclean Parents, were all by nature unclean;— and therefore all Love, all Glory be to Thee, O immaculate *Lamb of God who takeſt away the ſins of the World.*

Communion.

Upon Eaſter-day, *and ſeven days after.*

BUT chiefly are we bound to praiſe Thee for the glorious Reſurrection of Thy Son Jeſus Chriſt our Lord: for he is the very Paſchal Lamb Which was offered for us, and hath taken away the ſin of the world; Who by His death, hath deſtroyed death, and by His riſing to life again hath reſtored to us everlaſting life. Therefore with Angels, *&c.*

Devotions.

I believe, O Almighty Love, that according to Types and Prophecies which went before of Thee, and according to Thy own infallible predictions, Thou didſt by Thy own power, riſe from the dead the third day: all Love, all Glory be to Thee.

Communion.

Upon Aſcenſion-day, *and ſeven days after.*

THROUGH Thy moſt dearly beloved Son Jeſus Chriſt our Lord; Who after His moſt glorious Reſurrection manifeſtly appeared to all His Apoſtles, and in their ſight aſcended up into heaven to prepare a place for us; that where He is, thither we might alſo aſcend, and reign with Him in Glory. Therefore with Angels, *&c.*

Devotions.

I believe, O victorious Love, that Thou, after Thy conqueſt over Death and Hell, didſt aſcend in triumph to Heaven, that Thou mighteſt prepare manſions for us, and from thence as Conqueror beſtow the gifts of Thy conqueſt on us, and above all the gift of Thy Holy Spirit; — that Thou mighteſt enter into the Holy of Holies, as our great High Prieſt, to preſent to Thy Father the ſweet ſmelling Sacrifice of His crucified Son, the ſole propitiation for ſinners; — and therefore all Love, all Glory be to Thee.

Communion.

Upon Whitſunday, *and ſix days after.*

THROUGH JeſusChriſt our Lord; according to Whoſe moſt true promiſe, the Holy Ghoſt came down as at this time from heaven with a ſudden great ſound, as it had been a mighty wind, in the likeneſs of fiery tongues, lighting upon the Apoſtles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and alſo boldneſs with fervent zeal, conſtantly

Devotions.

I believe in Thee, O Thou Spirit of God, the Third Perſon in the moſt adorable Trinity;—I believe, O bleſſed Spirit, that Thou art the Lord, that Thou art God Eternal, and Omniſcient, a Perſon diſtinct from both the Father and the Son, eternally proceeding from both, and equally ſent by both, and joint Author with both of our Salvation;—and therefore all Love, all Glory be to Thee.

Communion.

to preach the Goſpel unto all nations; whereby we have been brought out of darkneſs and error into the clear light and true knowledge of Thee, and of Thy Son Jeſus Chriſt. Therefore with Angels, *&c.*

Upon the Feaſt of Trinity *only.*

WHO art One God, One Lord; not One only Perſon, but Three Perſons in One Subſtance. For that which we believe of the glory of the Father, the ſame we believe of the Son, and of the Ho-

Devotions.

Glory be to Thee, O Love Incarnate, for ſending the Spirit in Thy ſtead, and for promiſing It to our prayers;—all Love, all Glory be to Thee.

I believe, O my God, that in the Unity of Thy Godhead there is a Trinity of Perſons;—I believe in Thee, O Father, Son, and Holy Ghoſt, in whoſe Name I was baptized, to whoſe Service I am religiouſly devoted: all Glory be to Thee.

Communion.

ly Ghoſt, without any difference or inequality. Therefore with Angels, *&c.*

After each of which Prefaces ſhall immediately be ſung, or ſaid,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praiſing Thee, and ſaying, Holy, holy, holy, Lord God of hoſts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord moſt High. *Amen.*

Communion.

Then ſhall the Prieſt, kneeling down at the Lord's Table, ſay in the name of all them that ſhall receive the Communion, this Prayer following.

Devotions.

O bleſſed Saviour, I know that there is no food can ſtrengthen my Soul, but Thy Body, no cordial can revive my drooping obedience, but Thy Blood;—and it is Thy moſt bleſſed Body and Blood I hunger and thirſt after;—O gracious Lord, grant that I, and all that communicate with me, may feel It's ſaving efficacy. O feed, O refreſh, O nouriſh our Souls with It to life everlaſting, and that for Thy own infinite mercy' ſake, which moved Thee to offer up Thy Body and Blood for us! Amen, Amen.

WE do not preſume to come to this Thy Table, O merciful Lord, truſting in our own righteouſneſs, but in Thy manifold and great mercies. We are not worthy ſo much as to gather up the crumbs under Thy Table.

But Thou art the ſame Lord, whoſe property is always to have mercy: Grant us therefore, gracious Lord, ſo to eat the Fleſh of Thy dear Son Jeſus Chriſt, and to drink His Blood, that our ſinful bodies may be made clean by His Body, and our ſouls waſhed through His moſt precious Blood, and that we may evermore dwell in Him, and He in us. *Amen.*

Devotions.

O gracious Lord, pardon all my failings, accept all my prayers, and praiſes, and ſupply all my wants. Lord, give me grace, in imitation of the bleſſed Spirits above, to ſet Thee always before me; — O fix my ſerious contemplation on Thee. Thy Will and Thy Commands are moſt holy, juſt and good, and condeſcending to our weakneſs, and by no means grievous: O give me Grace conſcientiouſly to obſerve them.

O Father Almighty, though Thou filleſt all places, yet Thy Glory is moſt manifeſted in Heaven, and there Thy Majeſty does moſt illuſtriouſly dwell, and to Thy Throne there we are to lift up our hearts, when we pray. O let my ſoul fly up to Thee, when I pray, in heavenly thoughts, and deſires, and love.

Communion.

When the Prieſt, ſtanding before the Table, hath ſo ordered the Bread and Wine, that he may with the more readineſs and decency break the Bread before the people, and take the Cup into his hands, he ſhall ſay the Prayer of Conſecration as followeth.

Devotions.

O Thou Bleſſed Spirit, the Comforter, purify my Soul, and infuſe Thy Love into it, and conſecrate it to be Thy Temple, and fix Thy Throne immoveably there, and ſet all my affections on fire, that my heart may be a continual Sacrifice of Love offered up to Thee, and the flame may be ever aſpiring towards Thee.

ALMIGHTY God, our heavenly Father, who of Thy tender mercy didſt give Thine only Son Jeſus Chriſt to ſuffer death upon the Croſs for our redemption; Who made there (by His one oblation of Himſelf once offered) a full, perfect, and ſufficient ſacrifice, oblation, and ſatisfaction, for the ſins of the whole world, and did inſtitute, and in His holy Goſpel command us to continue, a perpetual memory of that His precious

death, until His coming again; Hear us, O merciful Father, we moſt humbly beſeech Thee; and grant that we receiving theſe Thy creatures of bread and wine, according to Thy Son our Saviour Jeſus Chriſt's holy inſtitution, in remembrance of His death and paſſion, may be partakers of His moſt bleſſed Body and Blood: Who, in the ſame Night that He was betrayed, (*a*) took Bread; and when He had given thanks, (*b*) He brake it, and gave it to His diſciples, ſaying, Take, eat, (*c*) this is my Body which is given for you: Do this in Remembrance of me. Likewiſe after Supper He (*d*) took the

Devotions
At Conſecration.

O Bleſſed Jeſu, in the Bread broken, I call to mind Thy Body torn with Whips, and Thorns, and Nails; and in the Wine poured out, I call to mind Thy precious Blood, ſhed for my Sins.

Glory be to Thee, O Lamb of God, that didſt offer Thyſelf a Sacrifice to take away the ſins of the whole World. Lord have mercy on me, and take away mine alſo.

Glory be to Thee, O Jeſu, who didſt inſtitute

(a) Here the Prieſt is to take the Paten into his hands:

(b) And here to break the Bread:

(c) And here to lay his hand upon all the Bread:

(d) Here he is to take the Cup into his hand:

Communion.

Cup; and, when He had given thanks, He gave it to them, ſaying, Drink ye all of this; for this(*e*) is my Blood of the New Teſtament, which is ſhed for you and for many for the remiſſion of ſins: Do this, as oft as ye ſhall drink it, in remembrance of me. *Amen.*

Devotions At Conſecration.

the Holy Euchariſt in both Kinds, and haſt commanded Both to be received, both the Bread and Wine, both Thy Body broken, and Thy Blood ſhed.

(e) And here to lay his hand upon every veſſel, (be it Chalice or Flagon) in which there is any Wine to be conſecrated.

Then ſhall the Miniſter firſt receive the Communion in both kinds himſelf, and then proceed to deliver the ſame to the Biſhops, Prieſts, and Deacons, in like manner, (if any be preſent,) and after that to the People alſo in order, into their Hands, all meekly kneeling.

Devotions.

Whilſt others are Communicating.

My God, whom have I in Heaven but Thee? and there is none on earth I deſire, in compariſon of Thee. *Pſalm* lxxiii.

As the Hart panteth after the Waterbrooks, ſo panteth my Soul after Thee, O God. *Pſalm* xlii.

My Soul is a-thirſt for Thee, O God, my God.

Bleſſed Saviour, I am Thine, I am wholly Thine, for Thou haſt bought me with a price, with the ineſtimable price of Thy own blood! 1 *Cor.* vi.

Lord, ſuffer not the price of Thy own Blood to periſh, and I will always glorify Thee in my Body, and in my Spirit, which are Thine.

If there be many Communicants, and thou haſt much vacant time, and doſt want devout matter to employ thy thoughts till all have communicated, thou mayeſt then repeat the Thankſgiving for Chriſt's ſufferings, *p.p.* 63 *to the end of page* 68, or the Prayer, *p.p.* 72 *to* 75, either in whole or in part, as thou ſeeſt it needful.

Devotions.

At going to the Altar.

IN the multitude of Thy mercies, O Lord God, do I now Approach Thy Altar:—O pardon my ſins, and receive me graciouſly. *Amen, Amen.*

Devotions.

When the Prieſt cometh towards you.

O LORD God, I now deſire to renew my Covenant with Thee, and to ſeal it in this Sacrament! Lord, put Thy Laws into my mind, and write them in my heart, and for the Paſſion of Thy Son, which I now commemorate, be merciful to my unrighteouſneſs;—my ſin and my iniquities remember no more;—and be Thou my God, and I will be Thy Servant.

Heb. viii. 12.

Glory be to Thee, O Crucified Love, who at Thy laſt ſupper didſt ordain the Holy Euchariſt, the Sacrament and Feaſt of Love. *Amen, Amen.*

Communion.

When the Miniſter delivereth the Bread to any one, he ſhall ſay,

THE Body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy body and ſoul unto everlaſting life. Take and eat this in remembrance that Chriſt died for thee, and feed on Him in thy heart by faith with thankſgiving.

Devotions After receiving the Bread.

Glory be to Thee, O Lord, who feedeſt me with the Bread of Life.

O Lord God, who didſt ſanctify us by the offering of the Body of Jeſus once for all, ſanctify me,—even me, O Heavenly Father! *Amen.*

Communion.

And the Miniſter that delivereth the Cup to any one, ſhall ſay,

THE Blood of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy body and ſoul unto everlaſting life. Drink this in remembrance that Chriſt's Blood was ſhed for thee, and be thankful.

Devotions.

After receiving the Cup.

Glory be to Thee, O Lord Jeſus, who permitteſt me to drink of the Fountain of Life freely!

My Beloved is mine, and I am His.

Bleſſed Saviour, Thou haſt loved us, and waſhed us from our ſins in Thy own Blood, and therefore to Thee be Glory and Dominion, for ever and ever. *Amen, Amen.*

Devotions and Thankſgiving after Receiving.

GLORY be to Thee, O Jeſus, my Lord and my God, for thus feeding my Soul with Thy moſt Bleſſed Body and Blood. O let Thy Heavenly Food transfuſe new life, and new vigour into my Soul, and into the Souls of all that communicate with me, that our Faith may daily increaſe,—that we may all grow more humble, and contrite for our Sins,—that we may all love Thee, and ſerve Thee, and delight in Thee, and praiſe Thee more fervently, more inceſſantly than ever we have done heretofore. *Amen, Amen.*

O how plentiful is Thy goodneſs, my Lord, and my God, which Thou haſt laid up for thoſe that fear Thee, which Thou haſt laid up for thoſe that put their truſt in Thy mercy! *Pſalm* xxxi. 19.

Was it not love infinite enough, deareſt Lord, to give Thyſelf for me on the Croſs? Was not that Sacrifice of Thyſelf ſufficient to expiate the ſins of the whole World? What, Lord, couldſt Thou then do more for me?

All the mighty Hoſt of Heaven ſtood amazed to ſee the Blood of God ſhed, to ſee their King of Glory, to Whom from the firſt moment of their Being they had ſung their Hallelujahs, nailed to a Croſs; and all this to ſave ſinners!

Sure, Lord, none of all thoſe bleſſed Spirits, with all the glorious Illuminations they had, could ever

have imagined, how Thou couldſt give Thyſelf more to us than Thou haſt done.

And yet for all this, Thou haſt wrought new miracles of love for us, and as if it had not been love enough to have given Thyſelf for us on the Croſs, Thou haſt found out a way to give Thyſelf to us in the Holy Sacrament, to unite Thyſelf to us with the moſt intimate Union that 'tis poſſible to conceive, to become the very food, the life, the ſtrength, the ſupport of my ſoul, to become One with me, to become the very ſoul of my ſoul!

1 *Peter* i. 12. *Eph.* iii. 10.

O Lord God, this is ſo unconceivable a Bleſſing, this is ſo Divine an Union, that the very Angels, who ſo much deſire to look into the great Myſtery of our Redemption, who learn Thy manifold Wiſdom from Thy Church, and frequent the places of Thy publick Worſhip, do crowd about our Altars, and with awful admiration contemplate the Holy Sacrament!

What thanks, then, gracious Lord, can I return to Thee for thoſe wonders of love Thou haſt ſhowed to me wretched ſinner, which the very Angels, who never ſinned, ſo much admire!

O deareſt Lord, raiſe Thou my devotion to the higheſt pitch it can poſſibly reach, to praiſe Thee; enlarge my Soul to its utmoſt extent to love Thee!

How can I ever more offend ſuch riches of Mercy, as are in Thee, O Crucified Saviour! and yet, whilſt I carry this body of ſin about me, I fear I ſhall; but, Lord, I do from my heart renounce and abhor all things that diſpleaſe Thee, I reſolve to the utmoſt

of my power to reſiſt all temptations, and to become as totally Thine, as my frail nature will permit me.

O Gracious Lord, Who haſt ſo infinitely loved us, and given us everlaſting Conſolation, and good Hope through Grace, comfort my heart, and for ever eſtabliſh it in every good Word and Work!

Bleſſing, and Honour, and Glory, and Power, be unto Him that ſitteth on the Throne, and unto the Lamb for ever!

Rejoice in the Lord Jeſus, O my Soul, for of Him cometh my Salvation.

I will love Thee, O Lord my King, and I will praiſe Thy Name for ever and ever!

Glory be to Thee, O Lord God, for giving me this bleſſed opportunity of coming to Thy Altar! O grant I may never more pollute my Soul, which Thou haſt now made Thy Temple to reſide in, Who art the God of Purity!

Praiſe the Lord, O my Soul; while I live, will I praiſe the Lord; as long as I have any Being, I will ſing praiſes unto Thee, O bleſſed Saviour, my King and my God.

O gracious Lord, pardon all my failings, accept all my prayers and praiſes, and ſupply all my wants. *Amen, Amen.*

Then ſhall the Prieſt ſay the Lord's Prayer, the People repeating after him every Petition.

OUR Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil: For Thine is the Kingdom, The power, and the glory, For ever and ever. *Amen.*

After ſhall be ſaid as followeth:

O LORD and heavenly Father, we Thy humble ſervants entirely deſire Thy fatherly goodneſs mercifully to accept this our ſacrifice of praiſe and thankſgiving; moſt humbly beſeeching Thee to grant, that by the merits and death of Thy Son Jeſus Chriſt, and through faith in His blood, we and all Thy whole Church may obtain remiſſion of our ſins, and all other benefits of

His paſſion. And here we offer and preſent unto Thee, O Lord, ourſelves, our ſouls and bodies, to be a reaſonable, holy, and lively ſacrifice unto Thee; humbly beſeeching Thee, that all we, who are partakers of this holy Communion, may be fulfilled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold ſins, to offer unto Thee any ſacrifice, yet we beſeech Thee to accept this our bounden duty and ſervice; not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord; by whom, and with whom, in the unity of the Holy Ghoſt, all honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*

Or this.

ALMIGHTY and everliving God, we moſt heartily thank Thee, for that Thou doſt vouchſafe to feed us, who have duly received theſe holy myſteries, with the ſpiritual food of the moſt precious Body and Blood of Thy Son our Saviour Jeſus Chriſt; and doſt

aſſure us thereby of Thy favour and goodneſs towards us; and that we are very Members incorporate in the myſtical Body of Thy Son, which is the bleſſed company of all faithful people; and are alſo heirs through hope of Thy everlaſting kingdom, by the merits of the moſt precious death and paſſion of Thy dear Son. And we moſt humbly beſeech Thee, O heavenly Father, ſo to aſſiſt us with Thy grace, that we may continue in that holy fellowſhip, and do all ſuch good works as Thou haſt prepared for us to walk in; through Jeſus Chriſt our Lord, to whom, with Thee and the Holy Ghoſt, be all honour and glory, world without end. *Amen.*

Then ſhall be ſaid or ſung.

GLORY be to God on high, and in earth peace, good will towards men. We praiſe Thee, we bleſs Thee, we worſhip Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jeſu Chriſt; O Lord God, Lamb of God, Son of the Father, that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, receive our prayer. Thou that ſitteſt at the right hand of God the Father, have mercy upon us.

For Thou only art holy; Thou only art the Lord; Thou only, O Chriſt, with the Holy Ghoſt, art moſt high in the glory of God the Father. *Amen.*

Communion.

Then the Prieſt (or Biſhop if he be preſent) ſhall let them depart with this Bleſſing.

Communion.

THE peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jeſus Chriſt our Lord: and the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

Devotions.

To God the Father, Who firſt loved us, and made us accepted in the Beloved; — to God the Son, Who loved us, and waſh'd us from our Sins in His own Blood; — to God the Holy Ghoſt, Who ſheds the Love of God abroad in our hearts, be all Love, and all Glory, for time, and for eternity. *Amen.*

Collects to be ſaid after the Offertory, when there is no Communion.

COLLECTS.

ASSIST us mercifully, O Lord, in theſe our ſupplications and prayers, and diſpoſe the way of Thy ſervants towards the attainment of everlaſting ſalvation; that among all the changes and chances of this mortal life, they may ever be defended by Thy moſt gracious and ready help; through Jeſus Chriſt our Lord. *Amen.*

O Almighty Lord, and everlaſting God, vouchſafe, we beſeech Thee, to direct, ſanctify, and govern both our hearts and bodies in the ways of Thy laws, and in the works of Thy Commandments; that through Thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul; through our Lord and Saviour Jeſus Chriſt. *Amen.*

Grant, we beſeech Thee, Almighty God, that the words, which we have heard this day with our outward ears, may

through Thy grace be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praiſe of Thy Name; through Jeſus Chriſt our Lord. *Amen.*

Prevent us, O Lord, in all our doings with Thy moſt gracious favour, and further us with Thy continual help, that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlaſting life; through Jeſus Chriſt our Lord. *Amen.*

Almighty God, the Fountain of all wiſdom, Who knoweſt our neceſſities before we aſk, and our ignorance in aſking; We beſeech Thee to have compaſſion upon our infirmities; and thoſe things, which for our unworthineſs we dare not, and for our blindneſs we cannot aſk, vouchſafe to give us, for the worthineſs of Thy Son Jeſus Chriſt our Lord. *Amen.*

Almighty God, Who haſt promiſed to hear the petitions of them that aſk in Thy Son's Name; We beſeech Thee mercifully to incline Thine ears to us that have made

now our prayers and ſupplications unto Thee; and grant, that thoſe things, which we have faithfully aſked according to Thy will, may effectually be obtained, to the relief of our neceſſity, and to the ſetting forth of Thy glory; through Jeſus Chriſt our Lord. *Amen.*

Upon the Sundays, and other holy days (if there be no Communion) ſhall be ſaid all that is appointed at the Communion, until the end of the general Prayer (For the whole State of Chriſt's Church militant here in earth) *together with one or more of theſe Collects laſt before rehearſed, concluding with the Bleſſing.*

If any of the Bread and Wine remain of that which was conſecrated, it ſhall not be carried out of the Church, but the Prieſt, and ſuch other of the Communicants as he ſhall then call unto him, ſhall immediately after the Bleſſing, reverently eat and drink the ſame.

AFTER the congregation is diſmiſſed, I adviſe you at the firſt opportunity to go into the privacy of your own chamber, and there to give God thanks for that great bleſſing, of which He has now made you a partaker.

A Form of general Thankſgiving.

WORTHY art Thou, O Lord of Heaven and Earth, to receive Glory, and Honour, and Power, for Thou haſt created all things, and for Thy pleaſure they are, and were created! *Rev.* iv. 8.

Thou haſt made Heaven, the Heaven of Heavens, with all their Hoſt, the Earth and all things that are therein;—Thou preſerveſt them all, and the Hoſt of Heaven praiſeth Thee! *Nehem.* ix. 6.

Glory be to Thee, O Heavenly Father, for giving Thy Only Son to die for my

ſins, and for all the Spiritual bleſſings He has purchaſed for me,—for my Baptiſm, and all the opportunities Thou giveſt me of ſerving Thee, or of receiving the Holy Euchariſt; for whatever ſin I have eſcaped, for whatever good I have done, or thought, for all my helps of Grace, and hopes of Heaven, Glory be to Thee!

Praiſe the Lord, O my Soul, and all that is within me, praiſe His Holy Name.

Glory be to Thee, O Lord Jeſus, for Thy inexpreſſible Love to Loſt man: Glory be to Thee, O Lord, for condeſcending to take our frail nature on Thee: Glory be to Thee, for all Thy Heavenly Doctrine to inſtruct us, Thy great Miracles to convince us, and Thy unblameable Example to guide us!

Glory be to Thee, O bleſſed Jeſus, for Thy Agony and Bloody Sweat, for all the torments and anguiſh of Thy bitter Paſſion!

Glory be to Thee, O bleſſed Jeſus, for Thy Glorious Reſurrection, and Aſcenſion to Heaven, and Interceſſion for us at the right hand of Thy Father!

O Gracious Lord, Thou that haſt done ſo much for me, how can I ever ſufficiently praiſe and love Thee!

Praiſe the Lord Jeſus, O my Soul, and all that is within me, praiſe His Holy Name!

Glory be to Thee, O bleſſed Spirit, Glory be to Thee, for all the miraculous gifts and graces Thou didſt beſtow on the Apoſtles, to fit them to convert the World, and for inſpiring the Sacred Penmen of Holy Scripture!

Glory be to Thee for inſtilling holy thoughts into my Soul, for all the ghoſtly ſtrength, and ſupport, and comfort, and illumination we receive from Thee; for all Thy preventing, and reſtraining, and ſanctifying Grace, glory be to Thee!

Bleſſed Spirit! let me never more by my ſins grieve Thee Who art the Author of Life, and Joy to me!

Praiſe the Lord, O my Soul, and all that is within me, praiſe His Holy Name.

Glory be to the Father, and to the Son, and to the Holy Ghoſt. As it was in the beginning, is now, and ever ſhall be, world without end. *Amen.*

REMEMBER that when you have received the holy Sacrament your greateſt work is then but beginning, which is, to obſerve all the promiſes you have made to God of future Obedience, and therefore 'tis good for you to read over now and then, and to renew, your reſolutions, and to examine yourſelf how you have kept them, that you may preſerve in your ſoul a ſerious ſenſe of your duty, and a conſcientious care to perform it.

FINIS.

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